

67.

## Soorat al-Mulk

(Makki)



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the name of Allah,  
the Most Gracious, the Most Merciful*



﴿تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١﴾ الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ  
أَيُّكُمْ أَحْسَنُ عَمَلًا وَهُوَ الْعَزِيزُ الْغَفُورُ ﴿٢﴾ الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ طِبَاقًا مَا تَرَى فِي خَلْقِ  
الرَّحْمَنِ مِن تَفَوُّتٍ فَارْجِعِ الْبَصَرَ هَلْ تَرَى مِن فُطُورٍ ﴿٣﴾ ثُمَّ ارْجِعِ الْبَصَرَ كَرَّتَيْنِ يَنقَلِبْ إِلَيْكَ  
الْبَصَرُ خَائِسًا وَهُوَ حَسِيرٌ ﴿٤﴾﴾ (سورة الملك: ١-٤)

- 67:1. Blessed be He in Whose Hand is dominion, and He has power over all things;
- 67:2. Who has created death and life, so that He may test you [and see] which of you is best in conduct, and He is the Almighty, Oft-Forgiving;
- 67:3. Who has created seven heavens, one above the other; no defect will you see in the creation of the Most Gracious. Look again; do you see any flaw?
- 67:4. Keep looking, again and again; your gaze will come back to you humbled and weary [having found no flaws in Allah's creation].

«Blessed be He in Whose Hand is dominion» that is, great and exalted is He, Whose kindness and generosity encompass all things.

Part of His greatness is that in His Hand is dominion and sovereignty of both the upper and lower realms, for it is He Who created them and controls them as He wills, on the basis of universal and religious decrees and in accordance with His wisdom.

Part of His greatness is His perfect might, by means of which He has power over all things, and by means of which He created all that He created of mighty entities such as the heavens and the earth.

«Who has created death and life» that is, He decreed for His slaves that He would give them life then cause them to die «so that He may test you [and see] which of you is best in conduct» that is, most sincere and most correct. Allah created His slaves and brought them into this world, and He has told them that they will move on from it. He has issued commands and prohibitions to them and tested them with desires that hinder them from complying with His commands. Whoever submits to the command of Allah and does good deeds, Allah will give him a good living in both realms, but whoever goes along with his whims and desires and turns away from the command of Allah, will have an evil recompense.

«and He is the Almighty» to Whom belongs all might, by means of which He subjugates all things and all creatures submit to Him. «Oft-Forgiving» of those who do wrong, fall short and commit sins, especially if they repent and turn to Him, for then He will forgive their sins, even if they reach up to the clouds of the sky, and He will conceal their faults, even if they were so many as to fill the earth.

«Who has created seven heavens, one above the other» – they are not all on one level. He has created them in the most beautiful and precise manner.

«no defect will you see in the creation of the Most Gracious» that is, you will not see any flaws or faults in it.

Once all imperfections are ruled out, there will only be perfect beauty that is harmonious in all aspects, in its colour, shape and loftiness, and in all that it contains of the sun, moon, and heavenly bodies, both stationary and moving.

Because its perfection is well known, Allah (ﷻ) instructs us to look at it repeatedly, and reflect upon all its aspects, as He says:

﴿Look again﴾ and reflect upon it; ﴿do you see any flaw?﴾ that is, do you see any shortcoming or defect?

﴿Keep looking, again and again﴾ what is meant is looking often, time and time again

﴿your gaze will come back to you humbled and weary [having found no flaws in Allah's creation]﴾ that is, unable to see any defects or gaps, even if one is extremely keen to do so.

Then Allah begins to describe its beauty:



﴿وَلَقَدْ زَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصَابِيحَ وَجَعَلْنَاهَا رُجُومًا لِلشَّيَاطِينِ وَأَعْتَدْنَا لَهُمْ عَذَابَ السَّعِيرِ ﴿٥﴾ وَلِلَّذِينَ كَفَرُوا بِرَبِّهِمْ عَذَابُ جَهَنَّمَ وَيَسُورُ الْمُصِيرُ ﴿٦﴾ إِذَا الْقُورُ فِيهَا سُمِعُوا لَهَا شَهيقًا وَهِيَ تَفُورُ ﴿٧﴾ تَكَادُ تَمَيَّرُ مِنَ الْغَيْظِ كُلَّمَا أَلْفَىٰ فِيهَا فَوْجٌ سَأَلْتُمْ خَزَنَتَهَا أَلَا يَأْتِكُمْ نَذِيرٌ ﴿٨﴾ قَالُوا بَلَىٰ قَدْ جَاءَنَا نَذِيرٌ فَكَذَّبْنَا وَقُلْنَا مَا نَزَّلَ اللَّهُ مِن شَيْءٍ إِنْ أَنْتُمْ إِلَّا فِي ضَلَالٍ كَبِيرٍ ﴿٩﴾ وَقَالُوا لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِي أَصْحَابِ السَّعِيرِ ﴿١٠﴾﴾ (سورة الملك: ٥-١٠)

67:5. We have adorned the lowest heaven with lamps and have made them missiles with which to pelt the devils; and We have prepared for them the punishment of the raging fire.

67:6. For those who disbelieve in their Lord there will be the punishment of hell, a hapless journey's end.

67:7. When they are flung into it, they will hear its gasping as it boils up,

- 67:8. almost bursting with rage. Every time a group is flung into it, its keepers will ask them: Did no warner come to you?
- 67:9. They will say: Yes indeed, a warner did come to us, but we disbelieved and said: Allah has not sent down anything; you are no doubt in grave error.
- 67:10. And they will say: If only we had listened or understood, we would not be among the inhabitants of the raging fire.

That is, We have beautified ﴿the lowest heaven﴾, which is the one that you see and is nearest to you ﴿with lamps﴾ namely the stars, with all their variations in light and brightness. Were it not for the stars that it contains, it would be a dark roof with no beauty or adornment in it.

But Allah has made these stars an adornment, beauty and light for the heaven, and a means of navigation in the darkness on land and sea.

The fact that Allah tells us that He has adorned the lowest heaven with lamps does not rule out the idea that many of the stars are above the seven heavens, for the heavens are transparent, and that is how the lowest heaven is adorned, even if there are no stars in it.

﴿and have made them﴾ namely the lamps ﴿missiles with which to pelt the devils﴾ who want to eavesdrop on the news of heaven.

Allah has made these lamps to prevent the devils from receiving news of earth. These are the shooting stars, which Allah has prepared in this world for the devils.

﴿and We have prepared for them﴾ in the hereafter ﴿the punishment of the raging fire﴾ because they rebelled against Allah and misled His slaves. Likewise with regard to their followers among the disbelievers, Allah has also prepared for them the punishment of the raging fire. Hence He says:



﴿For those who disbelieve in their Lord there will be the punishment of hell, a hapless journey's end﴾ in which its inhabitants will be greatly humiliated.

﴿When they are flung into it﴾ by way of humiliation ﴿they will hear its gasping﴾ that is, a loud and frightening noise ﴿as it boils up, almost bursting with rage﴾ that is, it will almost split apart and break into pieces because of its intense rage towards the disbelievers. So what do you think it will do to them when they are in it?

Then Allah mentions the rebuke of the keepers of hell to its inhabitants: ﴿Every time a group is flung into it, its keepers will ask them: Did no warner come to you?﴾ that is, with regard to your situation now, and the fact that you deserve hell, it is as if you were not told about it and received no warning concerning it.

﴿They will say: Yes indeed, a warner did come to us, but we disbelieved and said: Allah has not sent down anything; you are no doubt in grave error﴾ – thus they will combine disbelief in the particular Messenger who was sent to them and disbelief in everything that Allah sent down.

But they did not stop there; rather they declared that all the Messengers who brought the warning to them, and who were guided and guided others, were misguided. And they did not stop at describing them as being merely misguided; rather they claimed that they went far astray. What stubbornness, arrogance and misguidance could be equal to this?

﴿And they will say﴾, acknowledging that they did not deserve to be guided:

﴿If only we had listened or understood, we would not be among the inhabitants of the raging fire﴾. So they will state that they did not have the means to be guided, which is the willingness to listen to what Allah sent down and what the Messengers brought, and the ability to

understand that which will benefit one and help one to comprehend the realities of things, give precedence to what is good, and be deterred from everything that will lead to negative consequences. But they did not listen or understand.

This is in contrast to the people of certain faith and knowledge, those who are prominent in terms of sincerity and faith. They supported their faith by means of the textual evidence, so they listened to that which came from Allah and was brought by the Messenger of Allah (ﷺ), and they learned it in the sense that they understood it and acted upon it.

They also supported their faith by means of rational evidence, so they recognised the difference between guidance and misguidance, right and wrong, good and evil.

Their level of faith was commensurate with what Allah had blessed them with of understanding of the rational and textual evidence. Glory be to the One Who singles out for His grace whomever He wills, and blesses whomever He wills among His slaves, and forsakes those who are not fit for good.

Allah says concerning these people who will enter hell, acknowledging their wrongdoing and stubbornness:



﴿فَاعْتَرَفُوا بِذَنبِهِمْ فَسُحِقًا لِأَصْحَابِ السَّعِيرِ ﴿١١﴾ (سورة الملك: ١١)

67:11. Thus they will acknowledge their sin. So away with the inhabitants of the raging fire!

That is, away with them, may they be lost and doomed. How wretched and bad they are, for they have missed out on the reward of Allah and are the inhabitants of the blazing fire, which will burn their bodies and reach their hearts.



﴿إِنَّ الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ﴾ (سورة الملك: ١٢)

67:12. Verily those who fear their Lord unseen will have forgiveness and a great reward.

Having mentioned the situation of the doomed evildoers, Allah now mentions the situation of the righteous and blessed:

﴿Verily those who fear their Lord unseen﴾ that is, in all circumstances, even in situations where no one can see them except Allah; they do not commit acts of disobedience towards Him, and they do not fall short with regard to that which He has enjoined upon them.

﴿will have forgiveness﴾, and if Allah forgives their sins, He will protect them from the evil thereof and protect them from the punishment of hell.

﴿and﴾ they will have ﴿a great reward﴾, which is what Allah has prepared for them in paradise of eternal bliss, a vast domain, ongoing pleasures, enjoyment of all that they desire, palaces, lofty dwellings, beautiful *hooor*, and servants.

And even greater than that will be the pleasure of the Most Gracious, which Allah will bestow upon the people of paradise.



﴿وَأَسْرَأُ قَوْلَكُمْ أَوِ اجْهَرُوا بِهِ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ﴾ (سورة الملك: ١٣)

﴿الْخَفِيِّ﴾ (سورة الملك: ١٣-١٤)

67:13. Whether you conceal your speech or declare it openly, verily He knows well what is in [people's] hearts.

67:14. How could He Who created not know His own creation, when He is the Knower of subtleties, the All-Aware?

Here Allah speaks of the vastness of His knowledge, and His all-encompassing knowledge of subtleties.

«Whether you conceal your speech or declare it openly» that is, it is all the same to Him, and nothing is hidden from Him.

«verily He knows well what is in [people's] hearts», with all their intentions and wishes, so how about their words and deeds, which are heard and seen?

Then Allah says, giving rational evidence for His knowledge: «How could He Who created not know His own creation?». How could the One Who created all of creation, and perfected it and made it well, not know it?

«when He is the Knower of subtleties, the All-Aware» Whose knowledge is so subtle that He knows what is hidden in people's hearts and minds, all that is concealed, secret and unseen, and it is He Who: «...knows what is said privately and that which is yet more hidden [of unspoken thoughts].» (Tā Hā 20: 7)

The divine name *al-Laṭeef*, translated here as «the Knower of subtleties», also has another meaning, which refers to His subtle kindness. He is the One Who is most kind to His slave and close friend in a subtle manner, for He bestows upon him kindness from where he does not expect, and He protects him from evil from where he does not realise. He elevates him to the highest status by means that never even cross the mind of the individual, to the extent that He may even put him through hardship so that by means of it he may reach sublime goals and a noble status.



هُوَ الَّذِي جَعَلَ لَكُمْ الْأَرْضَ ذُلُولًا فَامْشُوا فِي مَنَاكِبِهَا وَكُلُوا مِن رِّزْقِهِ وَإِلَيْهِ النُّشُورُ

(سورة الملك: ١٥) ﴿٥﴾

67:15. It is He Who has made the earth hospitable for you, so travel throughout its regions and eat of the provision granted by Him; and unto Him is the resurrection.

That is, it is He Who has subjugated the earth to you, so that you are able to do all kinds of activities that serve your needs, such as planting, building, tilling, and finding routes by means of which you can reach distant regions and remote lands.

﴿so travel throughout its regions﴾ in order to seek provision and livelihood

﴿and eat of the provision granted by Him; and unto Him is the resurrection﴾ that is, after you depart from this realm that Allah has made as a test and a means of reaching the hereafter, you will be resurrected after your death and gathered to Allah, so that He may requite you for your deeds, both good and bad.



﴿ءَأَمِنْتُمْ مَن فِي السَّمَاءِ أَن يَخْسِفَ بِكُمُ الْأَرْضَ فَإِذَا هِيَ تَمُورٌ ﴿١٦﴾ أَمْ أَمِنْتُمْ مَن فِي السَّمَاءِ أَن يُرْسِلَ عَلَيْكُمْ حَاصِبًا فَسَتَعْلَمُونَ كَيْفَ نَذِيرِ ﴿١٧﴾ وَلَقَدْ كَذَّبَ الَّذِينَ مِن قَبْلِهِمْ فَكَيْفَ كَانَ نَكِيرِ ﴿١٨﴾﴾ (سورة الملوك: ١٦-١٨)

67:16. Do you feel secure that He Who is above the heaven will not cause the earth to swallow you up, and suddenly it would begin to shake?

67:17. Do you feel secure that He Who is above the heaven will not send against you a violent squall of pebbles? Then you will know the consequences of My warning.

67:18. Those who came before them also rejected [the truth]; then how great was the change I wrought!<sup>19</sup>

<sup>19</sup> As Allah changed the way He had been dealing with them, changing abundance to scarcity and well-being to destruction. (aṭ-Ṭabari)

This is a threat and warning to those who persist in transgression and disobedience that incurs divine wrath and punishment.

«Do you feel secure that He Who is above the heaven» namely Allah (ﷻ), Who is far above His creation

«will not cause the earth to swallow you up, and suddenly it would begin to shake» and convulse, until it destroys you and kills you?

«Do you feel secure that He Who is above the heaven will not send against you a violent squall of pebbles» that is, a punishment from heaven that will strike you, and thus Allah will wreak vengeance upon you?

«Then you will know the consequences of My warning» that is, that which the Messengers and Books warned you of will come to you.

So do not think that feeling safe from divine punishment, whether from the earth or from the heavens, will benefit you, for you will see the consequences of your actions, whether it is a long time coming or not.

Those who came before you disbelieved as you have disbelieved, then Allah (ﷻ) destroyed them, so see how Allah wrought change upon them and hastened punishment for them in this world before the punishment of the hereafter, and beware lest the same fate befall you as befell them.



﴿أَوَلَمْ يَرَوْا إِلَى الطَّيْرِ فَوْقَهُمْ صَفَيْتَ وَيَقِظْنَ مَا يُمَسِّكُهُنَّ إِلَّا الرَّحْمَنُ إِنَّهُ بِكُلِّ شَيْءٍ

بَصِيرٌ ﴿١٩﴾ (سورة الملك: ١٩)

67:19. Do they not see the birds above them, spreading and [partially] folding their wings [and flapping them, in flight]? None holds them aloft except the Most Gracious. Verily He sees all things.

This is a rebuke, urging people to look at the birds which Allah has subjugated, and He has subjugated the air to them; they spread their wings in the air in order to fly, and fold them when they land, and they soar and fly in the air, going wherever they want, according to their needs.

«None holds them aloft except the Most Gracious», for it is He Who has subjugated the air to them and has made their physical makeup suitable for flight.

Whoever looks at the birds and reflects upon their situation, that will show him the might of the Creator and His divine care, and he will realise that Allah is the One, and worship is not to be devoted to anyone but Him.

«Verily He sees all things», for He controls His slaves in a way that is befitting to them, and as dictated by His wisdom.



﴿أَمَّنْ هَذَا الَّذِي هُوَ جُنْدٌ لَكُمْ يَنْصُرُكُمْ مِنْ دُونِ الرَّحْمَنِ إِنَّ الْكُفْرَانَ إِلَّا فِي عُرُورٍ ﴿٢٠﴾ أَمَّنْ هَذَا الَّذِي يَرْزُقُكُمْ إِنْ أَمْسَكَ رِزْقَهُ، بَلْ لَجُّوا فِي عُتُوٍّ وَنُفُورٍ ﴿٢١﴾﴾ (سورة الملك: ٢٠-٢١)

- 67:20. What party is there that could come to your aid against [the punishment of] the Most Gracious? Verily the disbelievers are utterly deluded.
- 67:21. Who is there that could grant you provision if Allah were to withhold His provision? Yet they persist in defiance and aversion.

Here Allah (ﷻ) says to the arrogant ones who defy His commands and turn away from the truth:

«What party is there that could come to your aid against [the punishment of] the Most Gracious?» That is, if the Most Gracious

intends ill for you, who could help you and ward it off from you? In other words: Who can help you against your enemies except the Most Gracious? For He is the One Who bestows honour or brings humiliation, whereas others who are mere created beings, even if they all came together to help someone, could not bring him an atom's weight of benefit against any enemy.

For the disbelievers to persist in their disbelief, after knowing that no one can help them against the punishment of the Most Gracious, is utter self-deceit and folly.

﴿Who is there that could grant you provision if Allah were to withhold His provision?﴾ That is, all provision comes from Allah, so if He were to withhold His provision from you, who is there that could send it to you? People are unable to provide for themselves, so how about providing for others? The Provider and Bestower of blessings – for no blessing is granted to people but it is from Him – is the only One Who deserves to be singled out for worship.

But the disbelievers ﴿persist﴾ that is, continue ﴿in defiance﴾ that is, hardheartedness and failing to open their hearts to the truth ﴿and aversion﴾ that is, turning away from the truth.



﴿أَفَمَنْ يَمْشِي مُكِبًّا عَلَىٰ وَجْهِهِ أَهْدَىٰ أَمَّنْ يَمْشِي سَوِيًّا عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ﴾ (سورة الملك:

(٢٢)

67:22. Is one who walks stumbling and falling on his face better guided, or one who walks upright on a straight path?

That is, which of the two men is more guided – the one who is wandering in misguidance, sinking in disbelief to the extent that he



sees things to be the opposite of what they are, so that he regards truth as falsehood and falsehood as truth, or the one who knows the truth, gives precedence to it and acts upon it by following the straight path in his words and deeds, and in all situations?

Simply looking at the situation of these two men, one will realise the difference between them and know which one is guided and which is misguided, for conduct is greater testimony than words.



﴿قُلْ هُوَ الَّذِي أَنْشَأَكُمْ وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَرَ وَالْأَفْئِدَةَ قَلِيلًا مَّا تَشْكُرُونَ ﴿٢٣﴾ قُلْ هُوَ الَّذِي ذَرَأَكُمْ فِي الْأَرْضِ وَإِلَيْهِ تُحْشَرُونَ ﴿٢٤﴾ وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِنْ كُنْتُمْ صَادِقِينَ ﴿٢٥﴾ قُلْ إِنَّمَا الْعِلْمُ عِنْدَ اللَّهِ وَإِنَّمَا أَنَا نَذِيرٌ مُبِينٌ ﴿٢٦﴾﴾ (سورة الملك: ٢٣-٢٦)

- 67:23. Say: It is He Who has created you and given you hearing, sight and intellect; little it is that you give thanks.
- 67:24. Say: It is He Who has scattered you throughout the earth, and unto Him you will be gathered.
- 67:25. They say: When will this promise come to pass, if you speak the truth?
- 67:26. Say: Knowledge [of when it will come] is only with Allah. I am but a clear warner.

Here Allah (ﷻ) says, explaining that He alone is deserving of worship and calling His slaves to give thanks to Him and worship Him alone:

﴿Say: It is He Who has created you﴾ that is, He has brought you into being from nothing, without any help or supporter.

When He brought you into being, He perfected your creation by giving you hearing, sight and intellect which are the most beneficial of physical faculties.

But despite these blessings, ﴿little it is that you give thanks﴾ to Allah. Those who are grateful are a few among you, and gratitude is scarce among you.

﴿Say: It is He Who has scattered you throughout the earth﴾ that is, He has spread you throughout its regions and caused you to dwell all over the earth. He has issued commands and prohibitions to you, and has bestowed blessings upon you that are of benefit to you, then after that He will gather you on the Day of Resurrection.

But this promise of requital is denied by these stubborn disbelievers, and ﴿They say﴾, rejecting it: ﴿When will this promise come to pass, if you speak the truth?﴾ They think that as a sign of truthfulness, the Messengers should tell them of the time of its coming. This is not right and it is stubbornness on their part.

Knowledge thereof is only with Allah, not with any individual, and there is no connection between the truthfulness of this belief and being able to say when it will happen. Truthfulness is known from its evidence, and Allah has established proof and evidence for its truthfulness that leaves no room for the slightest doubt, for anyone who listens and pays attention.



﴿فَلَمَّا رَأَوْهُ زُلْفَةً سَيَّتَتْ وُجُوهُ الَّذِينَ كَفَرُوا وَقِيلَ هَذَا الَّذِي كُنْتُمْ بِهِ تَدْعُونَ ﴿٢٧﴾ قُلْ أَرَأَيْتُمْ إِنْ أَهْلَكَنِي اللَّهُ وَمَنْ مَعِيَ أَوْ رَحِمَنَا فَمَنْ يُجِيرُ الْكَافِرِينَ مِنْ عَذَابِ أَلِيمٍ ﴿٢٨﴾ قُلْ هُوَ الرَّحْمَنُ أَمَّنَّا بِهِ وَعَلَيْهِ تَوَكَّلْنَا فَسَتَعْلَمُونَ مَنْ هُوَ فِي ضَلَالٍ مُبِينٍ ﴿٢٩﴾ قُلْ أَرَأَيْتُمْ إِنْ أَصْبَحَ مَاؤُكُمْ غَوْرًا فَمَنْ يَأْتِيكُمْ بِمَاءٍ مَعِينٍ ﴿٣٠﴾﴾ (سورة الملك: ٢٧-٣٠)

67:27. When they see [the punishment] approaching, the faces of those who disbelieved will be stricken with dismay, and it will be said: This is what you were calling for.

- 67:28. Say: What do you think, if Allah causes me to die, and those who are with me, or He has mercy on us – then [in either case] who can protect the disbelievers from a painful punishment?
- 67:29. Say: He is the Most Gracious; we believe in Him and in Him we put our trust. You will come to know who it is that is clearly misguided.
- 67:30. Say: What do you think, if your water were to disappear under the ground, then who could bring you accessible water?

On the day of requital, when they see the punishment ﴿approaching﴾ that is, coming near, that will distress them, and fill them with anxiety, which will show in their faces. They will be rebuked for their disbelief and it will be said to them: This is that which you disbelieved in.

Today you will see it with your own eyes and matters will become clear to you, but you will have no means to save yourselves; there is nothing left but for the punishment to befall you.

Because those who disbelieved in the Messenger ﴿ﷺ﴾ and rejected his call were waiting for him to die, Allah instructed him to say to them: Even if your wishes come true and Allah causes me and those who are with me to die, that will not benefit you in the slightest, because you have disbelieved in the signs of Allah and are deserving of punishment; who will protect you from a painful punishment that has become inevitable for you?

Therefore your efforts and eagerness for my death are of no benefit and are to no avail.

Among the things that they said was that they were guided and the Messenger ﴿ﷺ﴾ was misguided, and they kept repeating that over and over, arguing to prove that they were right and he was wrong. Therefore Allah instructed His Prophet ﴿ﷺ﴾ to tell them about his situation and that of his followers, so as to make it clear to everyone that they were guided and righteous. So they were to say: ﴿we believe

in Him and in Him we put our trust﴾. Belief includes both affirmation in the heart, which will have a positive impact on one's emotions, and outwardly visible deeds.

Because carrying out deeds and perfecting them depends on putting one's trust in Allah, Allah singles out trust from among other deeds. Otherwise it comes under the heading of faith, of which it is one of the essential parts, as Allah (ﷻ) says elsewhere:

﴿...And in Allah put your trust, if you are [truly] believers.﴾ (*al-Mā'idah* 5: 23)

As this was the attitude of the Messenger (ﷺ) and those who followed him, and it is the sound attitude that is necessary for success and on which happiness depends, and the attitude of his enemies was the opposite, because they had no faith and did not put their trust in Allah, thus it is known who was following true guidance and who had clearly gone astray.

Then Allah tells us that He alone bestows blessings, especially water from which Allah has made every living thing, as He says:

﴿Say: What do you think, if your water were to disappear under the ground, then who could bring you accessible water﴾ that you could drink and give to your livestock, and with which you could irrigate your trees and crops?

This appears in the form of a question but what is meant is negation; in other words, no one can do that except Allah (ﷻ).

This is the end of the commentary on Soorat al-Mulk.

All praise and thanks are for Allah, and may the blessings and peace of Allah be upon Prophet Muhammad (ﷺ), his family, and his Companions abundantly until the Day of Judgement.



68.

## Soorat al-Qalam

(Makki)



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the name of Allah,  
the Most Gracious, the Most Merciful*



﴿بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ﴾ وَمَا يَسْطُرُونَ ﴿١﴾ مَا أَنْتَ بِتَعْمَرُ رَبِّكَ بِمَجْنُونٍ ﴿٢﴾ وَإِنَّ لَكَ لَأَجْرًا غَيْرَ  
مَمْنُونٍ ﴿٣﴾ وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ ﴿٤﴾ فَسَتَبْصُرُ وَيُبْصِرُونَ ﴿٥﴾ يَا أَيُّهَا الْمَفْتُونُ ﴿٦﴾  
إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ﴿٧﴾ ﴿سورة القلم:

(٧-١)

- 68:1. Noon. By the pen and what they write,  
68:2. you [O Muhammad] are not, by the grace of your Lord, a  
madman.  
68:3. Verily you will have a never-ending reward,  
68:4. and verily you are of an exalted character.  
68:5. So you will see, and they will see,  
68:6. which of you is confused.  
68:7. Verily your Lord knows best who has gone astray from His path,  
and He knows best who is rightly guided.

Here Allah (ﷻ) swears by the pen, which includes all pens that are used to write different kinds of knowledge and with which prose and poetry are written.

That is because the pen, and what is written with it of all kinds of words, is one of the great signs of Allah; it deserves that Allah should swear by it to the innocence of His Prophet Muhammad (ﷺ) of what his enemies attributed to him of insanity. Allah states that he was not a madman, by the grace and kindness of his Lord, for He had blessed him with perfect reasoning, mature thinking and concise speech which was the best that pens could record and people could write down. That is true bliss in this world.

Then Allah mentions his bliss in the hereafter, as He says: ﴿Verily you will have a never-ending reward﴾ that is, a great reward, as is indicated by the indefinite form of the word. ﴿never-ending﴾ that is, unceasing; rather it will be ongoing and eternal.

That is because of what the Prophet (ﷺ) did previously of righteous deeds and because of his sublime character.

Therefore Allah says: ﴿and verily you are of an exalted character﴾ that is, a sublime character, for you have attained an exalted position by virtue of your exalted character, with which Allah blessed you.

His exalted character may be summed up by the way the Mother of the Believers 'Ā'ishah (رضي الله عنها) explained it to the one who asked her about it. She said: His character was the Qur'an. (Recorded by Abu Dāwūd, and authenticated by al-Albāni) This is similar to the verses in which Allah (ﷻ) says:

﴿Make allowances for people's nature, enjoin what is right and turn away from the ignorant.﴾ (*al-A'rāf* 7: 199)

﴿It is by the mercy of Allah that you deal gently with them. If you had been harsh or hard-hearted, they would have dispersed from around you. So pardon them, and ask for [Allah's] forgiveness for them; and

consult them in matters of importance. Then, when you have taken a decision, put your trust in Allah, for Allah loves those who put their trust [in Him]. ﴿*Āl 'Imrān 3: 159*﴾

– and:

﴿There has come to you a Messenger from among yourselves; it grieves him that you suffer, and he is full of concern for you; and towards the believers he is compassionate and merciful.﴾ (*at-Tawbah 9: 128*)

And there are similar verses which indicate that the Prophet (ﷺ) possessed the noblest of characteristics, and which encourage us to strive to attain an exalted character. He possessed the best and noblest of characteristics, in each of which he attained the ultimate degree.

He was easy-going and gentle, and was close to people. He would accept the invitation of anyone who invited him, meet the need of anyone who asked him for help, and respond kindly to anyone who asked of him, never turning anyone away empty-handed.

If his Companions suggested something to him, he would agree with them and go along with them, provided that there were no shar'ī reservations concerning it. If he wanted to decide about a matter, he would not make a decision concerning it without their involvement; rather he would consult them and seek their advice.

He would show appreciation to those among them who did good and forgive those who caused offence. He never sat and talked to anyone without showing the best behaviour and attitude towards him; he would never frown at him or speak harshly to him, and he never stopped being cheerful with him; he would not take him to task for slips of the tongue, and he would overlook anything he showed of roughness; rather he would treat him extremely kindly and show great forbearance towards him.

As Allah had blessed him with all exalted characteristics in all aspects, and his enemies claimed that he was insane and confused, Allah said:

﴿So you will see, and they will see, which of you is confused﴾. And Allah indeed made it clear that he was the most guided of people and the most perfect of them in and of himself and in his attitude towards others, whereas his enemies were the most misguided of people and the worst of people in their attitude towards others. It is they who sought to confuse the slaves of Allah and lead them astray from His path. It is enough that Allah knows that about them, for it is He Who brings people to account and requites them for their deeds.

﴿Verily your Lord knows best who has gone astray from His path, and He knows best who is rightly guided﴾. This is a threat to those who have gone astray and a promise to those who follow true guidance, and it highlights the wisdom of Allah, as He guides those who are fit to receive guidance, to the exclusion of others.



﴿فَلَا تَطْعِ الْمُكَذِّبِينَ ۝۸ وَذُو لَوْنَدِهِنُ فَيُدْهِنُونَ ۝۹ وَلَا تَطْعِ كُلَّ حَلَّافٍ مَّهِينٍ ۝۱۰ هَمَّازٍ مَّشَاءٍ بَنِيمٍ ۝۱۱ مَنَاعٍ لِلْخَيْرِ مُعْتَدٍ أَيْمٍ ۝۱۲ عَتَلٍ بَعْدَ ذَلِكَ رَنِيمٍ ۝۱۳ أَن كَانَ ذَا مَالٍ وَبَنِينَ ۝۱۴ إِذَا تَتَلَّى عَلَيْهِ ءَايَاتُنَا قَالَ أَسْطِيرُ الْأُولَىٰ ۝۱۵ سَسِمْهُ عَلَى الْخُرْطُومِ ۝۱۶﴾ (سورة القلم: ۸-۱۶)

68:8. So do not yield to the disbelievers.

68:9. They wish that you would compromise, so that they too would compromise.

68:10. And do not yield to any contemptible oath-monger,

68:11. a backbiter who goes about with malicious gossip,

68:12. withholding good, transgressing beyond bounds, steeped in sin,

68:13. harsh and, furthermore, ignoble.

68:14. Because he has wealth and sons,



68:15. when Our revelations are recited to him, he says: This is nothing but tales of the ancients.

68:16. We will mark him on the snout.

Here Allah (ﷻ) says to His Prophet (ﷺ): «So do not yield to the disbelievers» who reject you and stubbornly deny the truth, for they do not deserve to be yielded to, because they only ask that which is in accordance with their whims and desires, and they seek nothing but falsehood. Therefore the one who yields to them will be giving precedence to that which will harm him. This is general in meaning and applies to every disbeliever and every yielding that results from disbelief, although the context refers to a specific case, which is when the polytheists asked the Prophet (ﷺ) to refrain from criticising their gods and their religion, in return for which they would stop criticising him. Hence Allah says:

«They» namely the polytheists «wish that you would compromise» that is, that you would agree to some of what they follow, either in word or deed, or by keeping quiet concerning issues that you should make clear, «so that they too would compromise».

Rather you should convey the commands of Allah and preach the religion of Islam openly. And part of preaching it openly is denouncing its opposite and criticising that which is contrary to it.

«And do not yield to any contemptible oath-monger» that is, one who swears a lot of oaths, because such a person can only be a liar, and whoever is a liar cannot but be contemptible – that is, base and vile, lacking in wisdom, with no aspirations for good; rather all his aspirations are connected to base physical desires.

«a backbiter» that is, one who criticises people a great deal and speaks ill of them, gossiping about them, mocking them and so on. «who goes about with malicious gossip» that is, he goes about among people, spreading malicious gossip, which means transmitting the

words of one to another for the purpose of causing trouble between them and stirring up enmity and resentment.

«withholding good» that is, he withholds the good that he should do, such as obligatory spending, expiatory charity, zakâh, and so on «transgressing beyond bounds» against people, by wronging them and causing them physical harm, and transgressing against their wealth and honour

«steeped in sin» that is, he commits a great deal of sin that has to do with transgressing against the rights of Allah (ﷻ).

«harsh» that is, cruel, vicious and hard-hearted, unwilling to accept the truth

«and, furthermore, ignoble» that is, illegitimate, of unknown lineage. There is nothing in his essence that could lead to good; rather his character is the worst and he has no hope of achieving success.

To sum up, Allah forbids yielding to any vile oath monger and liar who has the worst of characteristics, especially characteristics that include self-admiration and arrogance towards the truth and towards people, who looks down on people and therefore backbites and spreads malicious gossip, criticising them, and who commits a great deal of sin.

Although these verses were revealed concerning some of the polytheists – such as al-Waleed ibn al-Mugheerah or someone else, because Allah says of him, «Because he has wealth and sons, when Our revelations are recited to him, he says: This is nothing but tales of the ancients»; that is, because he had an abundance of wealth and sons, he transgressed and was too arrogant to accept the truth, and he rejected it when it came to him, regarding it as mere tales of the ancients, which could be accepted or rejected – they are also general in meaning and apply to anyone who meets this description, because the Qur'an was revealed to guide all of humanity, which includes the first generations of this Ummah and the last of them. Some verses

may have been revealed for a specific reason or concerning a specific individual, in order to clarify a general principle.

Then Allah (ﷻ) warns the one who does what He has described here, stating that He will mark him on his snout as a punishment, so that his punishment will be obvious. He will be given a mark in the place where he will feel it most, namely his face.



﴿ إِنَّا بَلَوْنَهُمْ كَمَا بَلَوْنَا أَصْحَابَ الْجَنَّةِ إِذْ أَقْسَمُوا لَيَصْرِمُنَّهَا مُصْبِحِينَ ﴿٧﴾ وَلَا يَسْتَنْوُونَ ﴿٨﴾ فَطَافَ عَلَيْهِ طَائِفٌ مِنْ رَبِّكَ وَهُمْ نَائِمُونَ ﴿٩﴾ فَأَصْبَحَتْ كَالصَّرِيمِ ﴿١٠﴾ فَنَادَوْا مُصْبِحِينَ ﴿١١﴾ أَنْ أَعْدُوا عَلَى حَرْبِكُمْ إِنْ كُنْتُمْ صَادِقِينَ ﴿١٢﴾ فَأَنْطَلَقُوا وَهُمْ يَتَخَفَتُونَ ﴿١٣﴾ أَنْ لَا يَدْخُلَهَا الْيَوْمَ عَلَيْكُمْ مَسْكِينٌ ﴿١٤﴾ وَغَدُوا عَلَى حَرٍِّ قَدِيرٍ ﴿١٥﴾ فَلَمَّا رَأَوْهَا قَالُوا إِنَّا لَضَالُونَ ﴿١٦﴾ بَلْ نَحْنُ مَحْرُومُونَ ﴿١٧﴾ قَالَ أَوْسَطُهُمْ أَلْأَقْلَ لَكَ لَوْلَا تُسَبِّحُونَ ﴿١٨﴾ قَالُوا سُبْحَانَ رَبِّنَا إِنَّا كُنَّا ظَالِمِينَ ﴿١٩﴾ فَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتْلَمُونَ ﴿٢٠﴾ قَالُوا يَا بُولَاقَ إِنَّا كُنَّا طَائِفِينَ ﴿٢١﴾ عَسَى رَبُّنَا أَنْ يُبَدِّلَنَا خَيْرًا مِنْهَا إِنَّا إِلَى رَبِّنَا رَاغِبُونَ ﴿٢٢﴾ كَذَلِكَ الْعَذَابُ وَالْعَذَابُ الْآخِرَةُ أَكْبَرُ لَوْ كَانُوا يَعْلَمُونَ ﴿٢٣﴾ ﴾ (سورة القلم: ١٧-٢٣)

68:17. Verily We have tested them [the people of Makkah] as We tested the people of the garden, when they swore to harvest its fruits the following morning,

68:18. and made no allowance [for the will of Allah].

68:19. So a visitation from your Lord came upon it whilst they slept,

68:20. And it [was burned] and turned black as night.

68:21. And in the morning they called out to one another:

68:22. Let us go early to our garden, if we want to harvest its fruits.

68:23. So they set out, whispering to one another:

68:24. We should definitely not let any poor person enter the garden today.

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- 68:25. And they set out quickly, thinking that they were able to do what they had resolved to do.
- 68:26. But when they saw the garden, they said: We must have lost our way!
- 68:27. [Then they said:] Nay, rather we have been deprived [of its fruits]!
- 68:28. The best of them said: Did I not say to you: Why do you not glorify Allah [and refrain from withholding charity]?
- 68:29. They said: Glory be to our Lord; we were indeed wrongdoers.
- 68:30. Then they turned upon one another with reproaches.
- 68:31. They said: Woe to us! We have indeed transgressed.
- 68:32. Perhaps our Lord will give us a better one in its place; verily to our Lord we turn in hope.
- 68:33. Such is the punishment [in this world]; and the punishment of the hereafter is greater, if only they knew.
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Here Allah says: verily We have tested these people who deny the truth, and We have given them respite and bestowed upon them whatever We will of wealth, children, long life and so on, that is in accordance with their wishes, not because they are dear to Us, but so that they may be led step-by-step to their ruin, without realising that this is Our plan.

Their being deceived by that is similar to the way in which the owners of the garden, who were partners therein, were deceived when the fruit ripened and the trees were laden with fruit, and the time had come to harvest it, and they were certain that it was within their grasp and under their control, and that there was nothing to prevent them from that.

Therefore they swore that they would harvest it in the morning, without making any allowance (for the will of Allah).

They did not realise that Allah was watching and that the punishment would reach them before that.

﴿So a visitation from your Lord﴾ that is, a punishment that befell it at night

﴿came upon it whilst they slept﴾, and destroyed it completely.

﴿And it [was burned] and turned black as night﴾ that is, like a dark night. All its trees and fruits were gone, but they were not aware of this painful reality. Hence they called out to one another the following morning, saying to one another:

﴿Let us go early to our garden, if we want to harvest its fruits. So they set out﴾ heading towards it,

﴿whispering to one another﴾, discussing how to withhold the dues of Allah, and saying:

﴿We should definitely not let any poor person enter the garden today﴾ that is, they went early, before other people were out and about, and advised one another to withhold any charity from the poor and needy.

Out of stinginess and extreme caution, they spoke in whispers lest anyone hear them and tell the poor about that.

﴿And they set out﴾ with that reprehensible attitude of hardheartedness and lack of compassion

﴿quickly, thinking that they were able to do what they had resolved to do﴾ namely to withhold the dues of Allah, and certain of their ability to achieve that.

﴿But when they saw the garden﴾ in the condition described by Allah, having turned black as night,

﴿they said﴾ in their confusion and distress: ﴿We must have lost our way﴾; perhaps this is not it.

When they realised that it was indeed their garden, and came to their senses, they said: ﴿Nay, rather we have been deprived [of its fruits]!﴾ At that point they realised that it was a punishment.

﴿The best of them﴾ that is, the most just and fair-minded of them (said: Did I not say to you: Why do you not glorify Allah [and refrain from withholding charity]?)﴾ That is, why did you not declare Allah to be above all that is not befitting to Him, which includes your thinking that your power is independent. If you had made an allowance for the will of Allah and said, “if Allah wills” – thus making your will subject to the will of Allah – this would not have happened to you.

﴿They said: Glory be to our Lord; we were indeed wrongdoers﴾ that is, after that they realised their error, but that was after the punishment had befallen their garden and could not be lifted.

But perhaps the glorification of Allah and their acknowledgement of their wrongdoing benefited them by reducing their burden of sin; perhaps these words reflected repentance on their part, and immense regret.

﴿Then they turned upon one another with reproaches﴾, blaming one another for what they had done.

﴿They said: Woe to us! We have indeed transgressed﴾ that is, we overstepped the mark with regard to the rights of Allah and the rights of His slaves.

﴿Perhaps our Lord will give us a better one in its place; verily to our Lord we turn in hope﴾. They hoped that Allah would give them something better than it, and they promised that they would turn in hope to Allah and would persist in that in this worldly life.

If they did what they promised, it seems that Allah would have replaced it with something better than it in this world, because whoever calls upon Allah sincerely, turning to Him in hope, He will give him what he seeks.

Then Allah (ﷻ) says, commenting on what happened: ﴿Such is the punishment [in this world]﴾ for the one who does that which incurs punishment: Allah will take away from His slave the thing that caused him to transgress and be arrogant, and to give precedence to

the life of this world; He will take it away from him at the time when he needs it most.

﴿and the punishment of the hereafter is greater﴾ than the punishment of this world

﴿if only they knew﴾, for whoever knows that will inevitably be deterred from anything that may incur the punishment.



﴿إِنَّ لِلْمُتَّقِينَ عِنْدَ رَبِّهِمْ جَنَّاتِ النَّعِيمِ ﴿٣٦﴾ أَفَجَعَلُ الْمُسْلِمِينَ كَالْمُجْرِمِينَ ﴿٣٥﴾ مَا لَكُمْ كَيْفَ تَحْكُمُونَ ﴿٣٦﴾ أَمْ لَكُمْ كِتَابٌ فِيهِ تَدْرُسُونَ ﴿٣٧﴾ إِنَّ لَكُمْ فِيهِ لَمَا تَخْتَرُونَ ﴿٣٨﴾ أَمْ لَكُمْ آيَاتُنَا عَلَيْنَا بَلِغَةٌ إِلَى يَوْمِ الْقِيَامَةِ إِنَّ لَكُمْ لَمَا تَحْكُمُونَ ﴿٣٩﴾ سَلِّمُوا بِهِمْ بِذَلِكَ زَعِيمٌ ﴿٤٠﴾ أَمْ لَهُمْ شُرَكَاءُ فَلْيَأْتُوا بِشُرَكَائِهِمْ إِنْ كَانُوا صَادِقِينَ ﴿٤١﴾﴾ (سورة القلم: ٣٤-٤١)

68:34. Verily for those who are pious, there are gardens of delight with their Lord.

68:35. Are We to treat those who have submitted [in Islam] in the same way as the evildoers?

68:36. What is the matter with you, that you judge as you do?

68:37. Or do you have a scripture from which you learn

68:38. that you will be given whatever you choose?

68:39. Or have you received a solemn promise, binding upon Us until the Day of Resurrection, that you will have whatever you decide?

68:40. Ask them which of them can guarantee that.

68:41. Or do they have associates [who will vouch for them]? Then let them bring their associates, if they are telling the truth.

Here Allah (ﷻ) tells us of what He has prepared for the pious who avoid disbelief and sin, of all kinds of delights and a life of peace

in closeness to the Most Generous. And He tells us that His wisdom does not dictate that He should make the Muslims who are devoted to their Lord, comply with His commands and seek His pleasure like the evildoers who persist in disobeying Him, denying His signs and revelations, opposing His Messengers and fighting His close friends.

Whoever thinks that Allah will reward them equally is mistaken; his judgement is false and his thinking is corrupt.

If the evildoers think that, they have no evidence and no scripture from which they learn or which they recite to tell them that they will be among the people of paradise and will have whatever they want or choose. They have no covenant with Allah and no solemn promise that is binding upon Him until the Day of Resurrection that they will have whatever they choose, and they have no partners or supporters who will help them to get whatever they want. If they do have partners and supporters, then let them bring them, if they are telling the truth.

It is well known that they have none of these things. They have no scripture, they have no promise with Allah of salvation, and they have no partners to help them. Thus it is known that their claim is utterly false.

﴿Ask them which of them can guarantee that﴾ for no one can guarantee it.



﴿يَوْمَ يُكْشَفُ عَن سَاقٍ وَيُدْعَوْنَ إِلَى السُّجُودِ فَلَا يَسْتَطِيعُونَ ﴿٤٢﴾ خَشِيعَةً أَنبَصَرُهمْ تَرْهَقُهُمْ ذِلَّةٌ وَقَدْ كَانُوا يُدْعَوْنَ إِلَى السُّجُودِ وَهُمْ سَالِمُونَ ﴿٤٣﴾﴾ (سورة القلم: ٤٢-٤٣)

68:42. On the day when the dreadful calamity unfolds, when they are called upon to prostrate, they will not be able to do so.

68:43. Their eyes downcast, humiliation will overwhelm them, for they had been called upon to prostrate when they were whole and able to do so [but they refused].



When the Day of Resurrection comes, and troubles, earthquakes and calamities begin to unfold, such as cannot be imagined, and the Creator comes to judge between His slaves and requite them, all creatures will see of the majesty and greatness of Allah that which cannot be expressed. At that point, they will be called to prostrate to Allah.

The believers, who used to prostrate to Allah willingly and by choice, will prostrate, and the evildoers and hypocrites will try to prostrate, but they will not be able to do so, for their backs will be as solid and inflexible as the horns of cattle, unable to bend.

This is a requital that will match their deeds, for in this world they were called to prostrate to Allah, affirm His oneness and worship Him when they were whole and sound, with no physical defects, but they were too arrogant and refused to do that. So do not ask about their situation and bad fate on that day, for Allah will be angry with them and the punishment will have become inevitable for them. They will be utterly helpless, and no regret or excuses will benefit them on the Day of Resurrection.

This should serve as a deterrent against committing sins and should make one strive to make up for what one has missed out on whilst it is still possible to do so. Hence Allah (ﷻ) says:

﴿فَذَرْنِي وَمَنْ يُكَذِّبُ بِهَذَا الْحَدِيثِ سَنَسْتَدْرِجُهُمْ مِنْ حَيْثُ لَا يَعْلَمُونَ ﴿٤٤﴾ وَأُمْلِي لَهُمْ إِنَّ كَيْدِي مَتِينٌ ﴿٤٥﴾ أَمْ تَسْأَلُهُمْ أَجْرًا فَهُمْ مِنْ مَغْرَمٍ مُثْقَلُونَ ﴿٤٦﴾ أَمْ عِنْدَهُمُ الْغَيْبُ فَهُمْ يَكْتُمُونَ ﴿٤٧﴾ فَاصْبِرْ لِحُكْمِ رَبِّكَ وَلَا تَكُنْ كَصَاحِبِ الْحُوتِ إِذْ نَادَى وَهُوَ مَكْظُومٌ ﴿٤٨﴾ لَوْلَا أَنْ تَدْرِكُهُ نِعْمَةٌ مِنْ رَبِّهِ لَنُبِذَ بِالْعَرَاءِ وَهُوَ مَذْمُومٌ ﴿٤٩﴾ فَاجْتَبِهْ رَبُّهُ، فَجَعَلَهُ مِنَ الصَّالِحِينَ ﴿٥٠﴾ وَإِنْ يَكَادُ الَّذِينَ كَفَرُوا لَيُرَ لِقَوْنَكَ بِأَبْصَرِهِمْ لَمَّا سَمِعُوا الذِّكْرَ وَيَقُولُونَ إِنَّهُ لَمَجْنُونٌ ﴿٥١﴾ وَمَا هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ ﴿٥٢﴾﴾

- 68:44. So leave Me [to deal] with those who reject this discourse [the Qur'an]; We will lead them step by step to their ruin, without their even realising it.
- 68:45. I will give them respite, for My stratagem is sure.
- 68:46. Or is it that you are asking them for recompense which they find too burdensome?
- 68:47. Or do they have knowledge of the unseen, which they are writing down?<sup>20</sup>
- 68:48. So be patient with the decree of your Lord, and do not be like the one who was swallowed by the fish [namely Yoonus], when he called out in distress.
- 68:49. Had it not been for grace from his Lord that reached him, he would surely have been cast up, blameworthy, upon the barren shore.
- 68:50. So his Lord chose him, and made him one of the righteous.
- 68:51. Those who disbelieve almost strike you down with their malicious stares when they hear the reminder [the Qur'an], and they say: He is surely insane!
- 68:52. It [the Qur'an] is but a reminder to the worlds.

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That is, leave Me to deal with those who disbelieved in the Holy Qur'an, for it is incumbent upon Me to requite them. Do not seek to hasten the punishment for them, for «We will lead them step by step to their ruin, without their even realising it». So We give them wealth and children, and We grant them provision and achievements, so that they will be deceived and will persist in that which will harm them. This is Allah's stratagem for them, and the stratagem of Allah for His enemies is sure and strong, and will cause them the utmost harm and punishment.

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<sup>20</sup> That is, do they have knowledge of the unseen as written in al-Lawḥ al-Maḥfūdh, on which they base their arguments against you? (al-Qurṭubi, narrating from Ibn 'Abbās)

«Or is it that you are asking them for recompense which they find too burdensome?» That is, there is no reason for their aversion towards you and their failure to believe that which you have brought, for you are teaching them and calling them to Allah for their own benefit, without asking them for any recompense that they would find burdensome.

«Or do they have knowledge of the unseen, which they are writing down» and did they find in these unseen matters that they are in the right and that they will have reward with Allah? That is not the case; rather their attitude is that of stubborn wrongdoers.

Therefore there is no option left but to show patience towards their annoyances and put up with their behaviour, and to persist in calling them. Hence Allah says:

«So be patient with the decree of your Lord» in terms of both religious and universal decrees. So the universal decree should be borne with patience if it is hurtful, and should not be responded to with panic and worry. And the religious decree should be responded to with acceptance and submission, and full compliance with the divine command.

«and do not be like the one who was swallowed by the fish» namely Yoonus ibn Mattâ (ﷺ).

What is meant is: do not be like him in the attitude that led to him being detained in the belly of the fish. That attitude was lack of patience with his people, as was required of him; that led to him departing in anger, as he was angry with his Lord, and he travelled by sea. Then when the ship became heavy, its passengers and crew drew lots to decide which of them would be thrown overboard so as to lighten the load, and Yoonus lost the draw.

«Then the fish swallowed him. He had done an act worthy of blame.<sup>21</sup>»  
(as-Şâffât 37: 142)

<sup>21</sup> He ran away from his people, to whom he had been sent but they paid no heed to his call, without the permission of his Lord, because he feared =

«when he called out in distress» when he was in the belly of the fish, which was a confined space, therefore he called out in distress, saying:

«...There is no god but You. Glory be to You; I have indeed done wrong.» (*al-Anbiyâ' 21: 87*)

Allah answered his prayer, and the fish cast him up, sick, on the barren shore, where Allah caused a gourd vine to grow for him. Hence Allah says here:

«Had it not been for grace from his Lord that reached him, he would surely have been cast up, blameworthy, upon the barren shore» that is, he would have been cast up on the barren shore, which is empty land, «blameworthy», but Allah bestowed His mercy upon him. He could have been cast up blameworthy, but because of divine grace, he was cast up praiseworthy and became better than he had been originally. Hence Allah says:

«So his Lord chose him» that is, He chose him, selected him and purified him

«and made him one of the righteous» that is, one of those whose words, deeds, intentions and attitudes are righteous.

Our Prophet Muhammad (ﷺ) obeyed the command of his Lord, and was patient with the decree of his Lord in a manner that was unmatched by anyone else in creation.

So Allah granted him the best consequences,

«...and the best outcome is for those who fear Allah.» (*al-Qaşaş 28: 83*)

And his enemies could not cause him any harm except that it backfired on them.

They were even keen to strike him down with their malicious stares, because of their envy, rage and resentment. This was the most that they could do in terms of physical harm, but Allah protected and supported him.

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= they would harm him.

In terms of verbal harm, they said things concerning him based on what they thought in their hearts. So they said at various times that he was a “madman”, a “sorcerer” or a “poet.”

«It [the Qur’an] is but a reminder to the worlds». This noble Qur’an, the wise reminder, is but a reminder to the worlds, to make them think of that which is best for them in both spiritual and worldly terms.

This is the end of the commentary on Soorat al-Qalam.

All praise and thanks are for Allah, and may the blessings and peace of Allah be upon Prophet Muhammad (ﷺ), his family, and his Companions abundantly until the Day of Judgement.



69.

## Soorat al-Hâqqah



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the name of Allah,  
the Most Gracious, the Most Merciful*



﴿الْحَاقَّةُ﴾ ١ مَا الْحَاقَّةُ ﴿٢﴾ وَمَا أَدْرَاكَ مَا الْحَاقَّةُ ﴿٣﴾ كَذَّبَتْ ثَمُودُ وَعَادٌ بِالْقَارِعَةِ ﴿٤﴾  
فَأَمَّا ثَمُودُ فَأُفْلِكُوا بِالطَّاغِيَةِ ﴿٥﴾ وَأَمَّا عَادٌ فَأُهْلِكُوا بِرِيحٍ صَرْصِرٍ عَاتِيَةٍ ﴿٦﴾  
سَحَّرَهَا عَلَيْهِمْ سَبْعَ لَيَالٍ وَثَمَنِيَةَ أَيَّامٍ حُسُومًا فَتَرَى الْقَوْمَ فِيهَا صَرْعَى كَأَنَّهُمْ  
أَعْجَازُ نَخْلٍ خَاوِيَةٍ ﴿٧﴾ فَهَلْ تَرَى لَهُم مِّنْ بَاقِيَةٍ ﴿٨﴾ ﴿سورة الحاقة: ١-٨﴾

69:1. The inevitable Hour!

69:2. What is the inevitable Hour?

69:3. How could you know what the inevitable Hour is?

69:4. Thamood and 'Âd denied the calamity of the Hour.

69:5. As for Thamood, they were destroyed by the overwhelming blast.

69:6. And as for 'Âd, they were destroyed by a furious cold wind

69:7. which He unleashed against them for seven nights and eight days in succession, so that you would have seen the people lying lifeless as if they were the trunks of fallen palm trees.

69:8. Do you see any remnant of them?

«The inevitable Hour» – this is one of the names of the Day of Resurrection, because it is bound to come and will inevitably befall people, and the realities of all things will be clearly made manifest, and what is hidden in people’s hearts will be brought out into the open.

Therefore Allah (ﷻ) highlights its seriousness and significance, as He repeated this phrase: «The inevitable Hour! What is the inevitable Hour? How could you know what the inevitable Hour is?» For it is of immense significance and will be a momentous day. Because of its great significance, Allah destroyed previous nations who disbelieved in it, with an immediate punishment in this world.

Then Allah mentions examples of nations who were punished in this world, whose punishment was witnessed and is known. This refers to the extreme punishment that He sent upon these arrogant nations:

«Thamood and ‘Âd denied the calamity of the Hour». Thamood were a well-known tribe who lived in al-Ĥijr, to whom Allah sent His Messenger Šâliĥ (ﷺ). He told them to give up what they were following of polytheism and enjoined them to affirm the oneness of Allah, but they rejected his call and disbelieved in him, and they rejected what he told them about the Day of Resurrection, which is the calamity that will stun everyone with its horrors.

A similar case was that of the ancient tribe of ‘Âd, who lived in Ḥaḍramawt. When Allah sent to them his Messenger Hood (ﷺ), to call them to the worship of Allah alone, they rejected him and rejected what he told them about the resurrection. Therefore Allah destroyed both groups in this world.

«As for Thamood, they were destroyed by the overwhelming blast» which was the terrifying great cry that caused heart-stopping fear and lead to their demise. Thus they died, and nothing was to be seen except their dwellings and their corpses.

«And as for 'Ād, they were destroyed by a furious cold wind» that is, a wind with strong gusts that made a sound louder than thunder. It destroyed 'Ād because it was extraordinarily powerful and strong.

«which He unleashed against them for seven nights and eight days in succession» that is, inauspicious and evil days, that were terrible for them, and it destroyed them utterly.

«so that you would have seen the people lying lifeless» that is, dead,

«as if they were the trunks of fallen palm trees» that is, as if they were the trunks of palm trees whose tops had been cut off and they had fallen on top of one another.

«Do you see any remnant of them?» This appears in the form of a question, but what is meant is an emphatic negation.



﴿وَجَاءَ فِرْعَوْنُ وَمَنْ قَبْلَهُ وَالْمُؤْتَفِكَتُ بِالْخَاطِئَةِ ﴿٩﴾ فَعَصَوْا رَسُولَ رَبِّهِمْ فَأَخَذَهُمْ أَخَذَةً رَاسِيَةً ﴿١٠﴾ إِنَّا لَمَّا طَغَى الْمَاءُ حَمَلْنَاكِ فِي الْجَارِيَةِ ﴿١١﴾ لِنَجْمَلَهَا لَكَ تَذَكُّرًا وَتَعِيًّا أُنْذِرْ أَعْيُنًا ﴿١٢﴾﴾ (سورة الحاقة: ٩-١٢)

- 69:9. Pharaoh and those who came before him, and the cities overthrown, committed grave sins.
- 69:10. They [each] disobeyed the Messenger of their Lord, so He seized them with a severe punishment.
- 69:11. When the waters [of the Flood] rose high, We carried you [your forefathers] in the ark,
- 69:12. so that We might make it a reminder for you and so that attentive ears might pay heed.

That is, besides these two transgressing nations of 'Ād and Thamood, there were arrogant tyrants such as the Pharaoh of Egypt,



to whom Allah sent His slave and Messenger Moosâ ibn ‘Imrân (ﷺ), who showed him clear signs on the basis of which they became certain of the truth, but they rejected it and disbelieved, wrongfully and arrogantly. And before Pharaoh there came other disbelievers: ﴿and the cities overthrown﴾ namely the cities of the people of Loot, who all ﴿committed grave sins﴾ namely disbelief, denial, wrongdoing, stubbornness, and all kinds of shameful and evil deeds.

﴿They [each] disobeyed the Messenger of their Lord﴾ that is, each of these nations rejected the Messenger whom Allah sent to them.

Therefore Allah seized all of them ﴿with a severe punishment﴾ that is, a punishment greater than that which was needed to destroy them.

Among them were the people of Nooh, whom Allah drowned in the sea when the water covered the earth and rose high enough to cover elevated places.

Allah reminded the people who came after them of this blessing by means of which Allah carried them (their forefathers) in the ark – namely the great ship – when they were still in the loins of their forebears whom Allah saved. So praise Allah and give thanks to Him Who saved you when He destroyed the transgressors, and learn from the signs that point to His oneness. Hence He says:

﴿so that We might make it﴾ that is, the ark, but what is meant is ships in general,

﴿a reminder for you﴾, to remind you of the first ship to be built, and the story behind it, and how Allah saved thereby those who believed in Him and followed His Messenger, and He destroyed all the people of the earth. So when you see a thing, it reminds you of its origin.

﴿and so that attentive ears might pay heed﴾ that is, so that people of understanding may understand it and know the purpose behind it, and the miraculous aspect thereof. This is in contrast to those who turn away and are heedless, and those who are lacking in intelligence, for they do not benefit from the signs of Allah, because they do not

understand what Allah is telling them and they do not comprehend the signs of Allah.



﴿فَإِذَا نَفَخَ فِي الصُّورِ نَفْحَةً وَاحِدَةً ﴿١٣﴾ وَجُمِلَتِ الْأَرْضُ وَالْجِبَالُ فَدُكَّنَاذَكَةً وَاحِدَةً ﴿١٤﴾ فَيَوْمَئِذٍ وَقَعَتِ الْوَاقِعَةُ ﴿١٥﴾ وَانْشَقَّتِ السَّمَاءُ فَهِيَ يَوْمَئِذٍ وَاهِيَةٌ ﴿١٦﴾ وَالْمَلَكُ عَلَى أَرْجَائِهَا وَيَحْمِلُ عَرْشَ رَبِّكَ فَوْقَهُمْ يَوْمَئِذٍ ثَمَنِيَةٌ ﴿١٧﴾ يَوْمَئِذٍ تُعْرَضُونَ لَا تَخْفَى مِنْكُمْ خَافِيَةٌ ﴿١٨﴾﴾ (سورة

الحاقة: ١٣-١٨)

- 69:13. Then when a single blast is sounded on the Trumpet,  
 69:14. and the earth and the mountains are lifted up and dashed to bits at a single blow,  
 69:15. on that day the inevitable will come to pass,  
 69:16. and the heaven will be rent asunder, for on that day it will be flimsy,  
 69:17. and the angels will be standing throughout it, and on that day, eight will carry the Throne of your Lord above them.  
 69:18. On that day, you will be brought forth [for the reckoning], and no secret of yours will remain hidden.

As Allah (ﷻ) mentioned above what He did to those who rejected His Messengers, and how He requited them and hastened the punishment for them in this world, and that Allah saved the Messengers and their followers, that served to introduce the idea of requital in the hereafter, for all deeds will be requited in full on the Day of Resurrection.

Here Allah mentions the momentous events that will occur ahead of the resurrection, the first of which will be when Isrâfeel blows on «the Trumpet», after all bodies have been fully restored. It will be «a

single blast», then the souls will emerge and each soul will enter its body, and all people will be standing before the Lord of the worlds.

«and the earth and the mountains are lifted up and dashed to bits at a single blow» that is, the mountains will be diminished and crumbled, and will be mixed with the earth and spread on it, and the entire mass will become a flat plain, in which you will see no depression or elevation. This is what will be done to the earth and all that is on it.

As for what will be done to the heaven, it will be convulsed and split asunder, its colour will change, and it will become flimsy after having been solid and strong, because of some tremendous development and great calamity that will disturb it and weaken it.

«and the angels will be standing throughout it», submitting themselves to their Lord and humbling themselves before His might.

«and on that day, eight will carry the Throne of your Lord above them» that is, it will be carried by eight immensely strong angels, when Allah comes to judge between His slaves with justice, fairness and grace.

Hence He says: «On that day, you will be brought forth» before Allah «[[for the reckoning], and no secret of yours will remain hidden». Nothing of your physical being, deeds or characteristics will be hidden, for Allah (ﷻ) is the Knower of the unseen and the seen.

People will be gathered barefoot, naked and uncircumcised, on level ground, where the caller will make them hear and they will all be visible, and at that time Allah will requite them for their deeds. Hence He says:



﴿فَأَمَّا مَنْ أَوْفَىٰ كُنْبَهُ بِيَمِينِهِ ۖ فَقَوْلُهَا هَاؤُمُ أَقْرَأُ وَأَكْنُتِي ۚ ﴿١٩﴾ إِنِّي طُنْتُ أَنْفَ مُلْتَقِي حَسَابِي ۚ ﴿٢٠﴾ فَهُوَ فِي عِيشَةٍ رَّاضِيَةٍ ﴿٢١﴾ فِي جَنَّةٍ عَالِيَةٍ ﴿٢٢﴾ قُطُوفُهَا دَانِيَةٌ ﴿٢٣﴾ كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا أَسْلَفْتُمْ فِي الْأَيَّامِ الْغَالِيَةِ ﴿٢٤﴾﴾ (سورة الحاقة: ١٩-٢٤)

- 69:19. As for the one who is given his record of deeds in his right hand, he will say: Here, read my record!
- 69:20. Indeed I knew that I would face my reckoning.
- 69:21. So he will have a well-pleasing life,
- 69:22. in a garden on high,
- 69:23. with fruits within easy reach.
- 69:24. [It will be said to them:] Eat and drink with enjoyment because of what you did [of righteous deeds] in days gone by.

These people are the blessed, who will be given their records, which list their righteous deeds, in their right hands, so as to make them distinct, highlight their renown and raise their status.

At that point, one of them will say, out of joy, happiness and the desire to show people how Allah has blessed and honoured him: «Here, read my record!» That is, here is my record; read it, for it speaks of glad tidings, all kinds of honour, forgiveness of sin and concealment of faults. What has brought me to this is what Allah blessed me with of belief in the resurrection and the reckoning, and preparation for that by doing whatever I could. Hence he will say:

«Indeed I knew that I would face my reckoning» that is, I was certain of it.

«So he will have a well-pleasing life» that includes all that souls could desire and that could delight the eyes. They will be pleased with it and would not choose anything else.

«in a garden on high» with lofty dwellings and palaces.

«with fruits within easy reach» that is, its harvest of all kinds of fruits will be near at hand, easy to pick whether they are standing, sitting or reclining.

It will be said to them by way of honour: «Eat and drink» all kinds of delicious fruit and palatable drinks

﴿with enjoyment﴾ that is, with full enjoyment, with nothing to spoil it. That reward has been bestowed upon you ﴿because of what you did [of righteous deeds] in days gone by﴾ – and refraining from evil deeds; those righteous deeds included prayer, fasting, charity, Hajj, treating people kindly, and remembering Allah and turning to Him.

Allah has made deeds a means of attaining paradise, with all its joys and delights.



﴿وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِشِمَالِهِ، فَيَقُولُ يَلَيْتَنِي لَرَأَوْتُ كِتَابِيَةَ ﴿٢٥﴾ وَلَوْ أَدْرِمَ مَا حَسَابِيَةَ ﴿٢٦﴾ يَلَيْتَهَا ﴿٢٧﴾ كَانَتْ الْقَاضِيَةَ ﴿٢٧﴾ مَا أَغْنَىٰ عَنِّي مَالِيَةَ ﴿٢٨﴾ هَلَكَ عَنِّي سُلْطَانِيَةَ ﴿٢٩﴾ خَذُوهُ فَعَلُوهُ ﴿٣٠﴾ ثُمَّ الْجَحِيمَ صَلُّوهُ ﴿٣١﴾ ثُمَّ فِي سِلْسِلَةٍ ذَرْعُهَا سَبْعُونَ ذِرَاعًا فَاسْلُكُوهُ ﴿٣٢﴾ إِنَّهُ كَانَ لَا يُؤْمِنُ بِاللَّهِ الْعَظِيمِ ﴿٣٣﴾ وَلَا يَحْضُرُ عَلَىٰ طَعَامِ الْمَسْكِينِ ﴿٣٤﴾ فَلَيْسَ لَهُ الْيَوْمَ هُنَا حَمِيمٌ ﴿٣٥﴾ وَلَا طَعَامٌ إِلَّا مِنْ غَشِيلٍ ﴿٣٦﴾ لَا يَأْكُلُهُ إِلَّا الْخَاطِئُونَ ﴿٣٧﴾﴾ (سورة الحاقة: ٢٥-٣٧)

- 69:25. As for the one who is given his record of deeds in his left hand,  
he will say: Would that I had not been given my book,  
69:26. and knew nothing of my reckoning.  
69:27. Would that [my death] had been the end of me!  
69:28. My wealth has availed me nothing,  
69:29. and my power is gone from me.  
69:30. Take him and place an iron collar on his neck,  
69:31. then admit him to the blazing fire,  
69:32. then bind him in a chain the length of which is seventy cubits.  
69:33. Verily he did not believe in Allah the Most Great  
69:34. and he did not urge others to feed the needy.  
69:35. So today he has no relative [or friend] here,

69:36. and no food except pus,

69:37. which no one will eat except the sinners.

These people are the doomed, who will be given the record of their bad deeds in their left hands, so as to make them distinct by way of humiliation, disgrace and exposure. One of them will say, in his anguish, distress and shame:

﴿Would that I had not been given my book﴾ because it gives him the tidings of admission to hell and eternal loss.

﴿and knew nothing of my reckoning﴾ that is, would that I had been overlooked and forgotten, and had not been resurrected and brought to account. Hence he will say:

﴿Would that [my death] had been the end of me﴾ that is, would that my death had been a death after which there was no resurrection.

Then he will turn his attention to his wealth and power, and will realise that it turned out to be a calamity for him, because he did not use it to benefit himself in the hereafter or to ransom himself from the punishment of Allah. Hence he will say:

﴿My wealth has availed me nothing﴾ that is, it has not benefitted me, either in the previous world, for I did not send anything on ahead, or in the hereafter, for the time to benefit from it is over.

﴿and my power is gone from me﴾ that is, it has disappeared and vanished, and numerous troops, heavy equipment and high status are of no avail, for they are gone with the wind, and because of them he missed out on real gains and is left instead with worries, distress and grief.

At that point the order will be given to punish him, and it will be said to the stern and harsh keepers of hell: ﴿Take him and place an iron collar on his neck﴾ that is, place a tight, choking iron collar on his neck

﴿then admit him to the blazing fire﴾ so that he will feel its heat and suffer from its burning embers and flames.

﴿then bind him in a chain the length of which is seventy cubits﴾ this is one of the chains of hell that are exceedingly hot. He will continue to suffer this terrifying punishment, and how dreadful is that punishment and torment; how great is the regret of the one who is rebuked. The reason that brought him to this state is:

﴿Verily he did not believe in Allah the Most Great﴾ – he disbelieved in his Lord and stubbornly rejected His Messengers and the message of truth that they brought

﴿and he did not urge others to feed the needy﴾ that is, there was no compassion in his heart towards the poor and needy, so he did not feed them from his own wealth or urge others to feed them, because he had no motive in his heart to do so.

That is because the foundation and essence of attaining happiness is two things: sincerity towards Allah, which is rooted in faith in Allah, and kindness towards people, which takes many forms, one of the greatest of which is meeting the needs of the needy by feeding them what they need for nourishment. But these people have no sincerity and show no kindness, therefore they deserve that punishment.

﴿So today﴾ that is, on the Day of Resurrection  
 ﴿he has no relative [or friend] here﴾ to intercede for him and save him from the punishment of Allah, or to help him attain the reward of Allah.

﴿No intercession will be of any avail before Him, except for those for whom He permits intercession...﴾ (*Saba' 34: 23*)

﴿...The wrongdoers will have no close friend or intercessor whose word may be heeded.﴾ (*Ghâfir 40: 18*)

And he will have no food ﴿except pus﴾ namely the pus of the people of hell, which is extremely hot and foul smelling, with a vile and bitter taste.

No one will eat this dreadful food (except the sinners) who went astray from the straight path and followed the ways that lead to hell; therefore they will deserve that painful punishment.



﴿فَلَا أَقْسِمُ بِمَا تُبْصِرُونَ ﴿٣٨﴾ وَمَا لَا تُبْصِرُونَ ﴿٣٩﴾ إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ ﴿٤٠﴾ وَمَا هُوَ بِقَوْلِ شَاعِرٍ قَلِيلًا مَّا تُؤْمِنُونَ ﴿٤١﴾ وَلَا يَقُولُ كَاهِنٌ قَلِيلًا مَّا تَذَكَّرُونَ ﴿٤٢﴾ نَزِيلٌ مِّن رَّبِّ الْعَالَمِينَ ﴿٤٣﴾ وَلَوْ نَقُولُ عَلَيْنَا بَعْضُ الْأَقْوَابِلِ ﴿٤٤﴾ لَأَخَذْنَا مِنْهُ بِالْيَمِينِ ﴿٤٥﴾ ثُمَّ لَقَطَعْنَا مِنْهُ الْوَتِينَ ﴿٤٦﴾ فَمَا يَمْكُرُ مِنْ أَحَدٍ عَنْهُ حَنِيزِينَ ﴿٤٧﴾ وَإِنَّهُ لَلذِّكْرُ لِلْمُنْتَقِينَ ﴿٤٨﴾ وَإِنَّا لَنَعْلَمُ أَنَّ مِنْكُمْ مُّكَذِّبِينَ ﴿٤٩﴾ وَإِنَّهُ لَحَسْرَةٌ عَلَى الْكَافِرِينَ ﴿٥٠﴾ وَإِنَّهُ لَحَقُّ الْيَقِينِ ﴿٥١﴾ فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ ﴿٥٢﴾﴾ (سورة الحاقة: ٣٨ -

(٥٢)

- 69:38. Verily I swear by all that you can see  
 69:39. and by all that you cannot see  
 69:40. that verily it [the Qur'an] is a word conveyed by a noble Messenger,  
 69:41. and it is not the words of a poet. Little is it that you believe!  
 69:42. Nor is it the words of a soothsayer. Little is it that you pay heed!  
 69:43. It is a revelation from the Lord of the worlds.  
 69:44. If he [Muhammad] had falsely attributed something to Us,  
 69:45. We would surely have seized him by the right hand,  
 69:46. then We would surely have severed his aorta,  
 69:47. and not one of you could have protected him.  
 69:48. Verily it [the Qur'an] is a reminder for the righteous.  
 69:49. Indeed We know full well that among you are some who reject it  
 69:50. and indeed it will be a cause of regret for the disbelievers [in the hereafter, because of their rejection of it].



69:51. Indeed it is certain truth.

69:52. So glorify the name of your Lord, the Most Great.

Here Allah (ﷻ) swears by all that people can see and all that they cannot see. This includes all of creation; it even includes His own divine essence, attesting to the truthfulness of what the Messenger (ﷺ) has brought of this noble Qur'an, and that the noble Messenger (ﷺ) has indeed conveyed it from Allah (ﷻ).

Allah declares His Messenger (ﷺ) to be above what his enemies accused him of, when they said that he was a poet or a soothsayer. What made them say that was their lack of faith and their failure to pay heed. If they had believed and paid heed, they would have known what would benefit them and what would harm them.

If they had looked at the situation of Muhammad (ﷺ) and reflected upon his attributes and attitude, they would have seen something that was as clear as day, that would have led them to the conclusion that he was indeed the Messenger of Allah, and that what he brought was revelation from the Lord of the worlds, and it was not appropriate to attribute it to any human being. For it is words that are indicative of the greatness of the One Who uttered them, and the majestic nature of His attributes, His perfect care for His slaves, and His sublime superiority over His slaves. Moreover, this thinking on their part was not befitting to Allah and His wisdom.

If he (Muhammad [ﷺ]) had falsely attributed it to Allah, and fabricated some false words, ﴿We would surely have seized him by the right hand, then We would surely have severed his aorta﴾ which is an artery that is connected to the heart; if it is severed, the individual will die.

Assuming – Allah forbid – that the Messenger (ﷺ) had fabricated something and falsely attributed it to Allah, Allah would have hastened to punish him and seize him with the vehement grip of One Who is

Almighty, Omnipotent, for He is Most Wise and has power over all things.

And His wisdom dictates that He should not delay the punishment of one who tells lies about Him, and claims that he and his followers are the saved and that those who disagree with him are doomed.

The fact that Allah supported His Messenger (ﷺ) with miracles and proved the truthfulness of the message he brought with clear signs, granted him victory over his enemies and caused him to prevail over them is the greatest testimony from Him in support of His message.

﴿and not one of you could have protected him﴾ that is, if Allah wanted to destroy him, he could not have protected himself and no one else could have protected him from the punishment of Allah.

﴿Verily it [the Qur'an] is a reminder for the righteous﴾ which shows them what is in their best interests in both spiritual and worldly terms, so that they may know it and act upon it. It reminds them of religious beliefs, good attitudes and shar'i rulings, so that they will be people of knowledge, worshippers who know their Lord, and leaders who can guide others.

﴿Indeed We know full well that among you are some who reject it﴾ – this is a warning and a threat to the disbelievers, that He will punish them severely for their disbelief.

﴿and indeed it will be a cause of regret for the disbelievers [in the hereafter, because of their rejection of it]﴾ – because they disbelieved in it and they saw what Allah promised (of punishment) in it, they will regret not having been guided by it and not having submitted to its commands. Thus they will miss out on the reward and incur the most severe punishment, and they will lose all hope of salvation and become utterly helpless.

﴿Indeed it is certain truth﴾ that is, the highest level of knowledge, for the highest level of knowledge is certainty, which is proven knowledge that cannot be undermined and does not waver.

Certainty is of three levels, each of which is higher than the one before it.

The first is certain knowledge, which is knowledge that is learned from reports.

Then comes the certainty of sight, which is knowledge that is attained through vision and seeing.

Then comes absolute truth, which is knowledge that is attained through experience and direct interaction.

This is how this holy Qur'an is: all the knowledge that it contains is supported by definitive proof, and whoever experiences what it contains of facts and knowledge of beliefs will attain absolute truth.

﴿So glorify the name of your Lord, the Most Great﴾ that is, declare Him to be above all that is not befitting to His majesty, and sanctify Him by remembering the attributes of His majesty, beauty and perfection.

This is the end of the commentary on Soorat al-Hâqqah.

All praise and thanks are for Allah, and may the blessings and peace of Allah be upon Prophet Muhammad (ﷺ), his family, and his Companions abundantly until the Day of Judgement.



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70.  
Soorat al-Ma'ârij



(Meekki)

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the name of Allah,  
the Most Gracious, the Most Merciful*



﴿سَأَلَ سَائِلٌ بِعَذَابٍ وَاقِعٍ ﴿١﴾ لِلْكَافِرِينَ لَيْسَ لَهُ دَافِعٌ ﴿٢﴾ مِنَ اللَّهِ ذِي الْمَعَارِجِ ﴿٣﴾  
تَفْرُجُ الْمَلَائِكَةُ وَالرُّوحُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ ﴿٤﴾ فَاصْبِرْ صَبْرًا  
جَمِيلًا ﴿٥﴾ إِنَّهُمْ بَرَوْنَهُ بَعِيدًا ﴿٦﴾ وَنَرْنَهُ قَرِيبًا ﴿٧﴾﴾ (سورة المعارج: ١-٧)

- 70:1. A sceptic has asked to hasten an inevitable punishment  
70:2. for the disbelievers, which none can avert,  
70:3. from Allah, Lord of the routes of ascent,  
70:4. by which the angels and the Spirit ascend to Him in a day the  
measure of which is fifty thousand years.  
70:5. So be patient [O Muhammad], and persevere in good grace.  
70:6. Verily they regard it [the punishment] as something far-fetched,  
70:7. but We know it to be close at hand.
- 

Here Allah highlights the ignorance of the stubborn who sought to hasten the punishment of Allah by way of ridicule, stubbornness and trying to outwit Him.

«A sceptic has asked to hasten an inevitable punishment for the disbelievers» which they deserve because of their disbelief and stubbornness

«which none can avert, from Allah» that is, there is no one who can ward off this punishment – which some of the rebellious polytheists sought to hasten – before it descends, and no one can alleviate it after it has descended.

This refers to an-Naḍr ibn al-Ḥârith al-Qurashi – or one of the other polytheists – who called out:

«...O Allah, if this is indeed the truth from You, then rain down upon us stones from the sky or send us a painful punishment.» (*al-Anfâl* 8: 32)

The punishment will inevitably befall them from Allah; it will either be hastened for them in this world or be delayed until the hereafter.

If they knew Allah (ﷻ) and understood His immense might and power, and the perfect nature of His names and attributes, they would not seek to hasten the punishment; rather they would submit and show good manners. Hence Allah (ﷻ) tells us of His greatness that which is contrary to their ill-mannered words, as He says:

«Lord of the routes of ascent, by which the angels and the Spirit ascend to Him» that is, He is the Lord of highness, majesty and might, Who controls all of creation, to Whom ascend the angels in the manner that Allah has ordained for them, and to Him ascends «the Spirit», which here is a general term that includes all spirits or souls, both righteous and evildoers. This refers to the time of death.

As for the righteous, their souls ascend to Allah, and they are admitted from one heaven to another, until they reach the heaven above which is Allah (ﷻ), where they greet their Lord and attain the virtue of being near Him, rejoicing in closeness to Him, and Allah praises them, honours them and bestows kindness upon them.

As for the souls of the evildoers, they ascend, but when they reach the heaven and ask permission to enter, they are not given permission, and they are sent back to the earth.

Then Allah mentions the distance covered by the angels and the souls when they ascend to Him, and tells us that they ascend in a day, by whatever means Allah makes available to them and by whatever helpful attributes He has created in them of being subtle and light, able to travel quickly, even though that distance would take fifty thousand years to ascend by ordinary means, from the beginning of the ascent until reaching the limit that they are meant to reach, where those on high are.

This is the great dominion and vast universe, both upper and lower realms. It is all created and controlled by the Most High.

Allah is aware of their needs, both visible and hidden; He knows their dwelling places and their resting places, and by His kindness and grace He sends them provisions, encompassing them and subjecting them to His universal and shar'i decrees, and His rulings of reward and punishment.

How wretched are those people who are ignorant of His greatness, who do not give Him due recognition, so they sought to hasten the punishment in an attempt to outwit and test Him.

Glory be to the Most Forbearing, Who gives them respite but does not forget. They offend Him but He is patient with them, and He pardons them and grants them provision.

This is one of the interpretations of this verse, according to which this ascent occurs in this world, because the context indicates that.

However it may be the case that this refers to the Day of Resurrection, and that on the Day of Resurrection, Allah will show His slaves something of His greatness, majesty and pride that will offer the greatest proof of His might, from what they will see of

the ascent of the angels and souls, ascending and descending by the command of Allah, with decrees concerning His creation.

The length of that day will be as fifty thousand years because of its duration and hardship, but Allah will make it easy for the believer.

«So be patient [O Muhammad], and persevere in good grace» that is, persevere in calling your people with good grace, and do not be impatient or get tired; rather persist as Allah has commanded you, call His slaves to affirm His oneness, and do not be deterred by what you see of them failing to submit and showing no interest, for there is much good in bearing that with patience.

«Verily they regard it [the punishment] as something far-fetched, but We know it to be close at hand». This refers to the resurrection, which will bring punishment for the sceptics who sought to hasten the punishment. In other words, their attitude is that of one who denies it, one who is overtaken by his wretchedness and heedlessness to the point that he thinks that all that lies ahead of the resurrection is something remote and far-fetched.

But Allah sees it as being close at hand, because He is kind and forbearing, and does not hasten. He knows that it will inevitably come to pass, and everything that is coming is near at hand.

Then Allah mentions the horrors of that day and what will happen thereon:



﴿يَوْمَ تَكُونُ السَّمَاءُ كَالْهَلِيبِ ۝ ٨ وَتَكُونُ الْجِبَالُ كَالْعِهْنِ ۝ ٩ وَلَا يَسْتَلُّ حِمِيمٌ حَمِيمًا ۝ ١٠  
يَبْصُرُونَهُمْ يَوْمَ الْمُجْرِمِ لَوْ يَفْتَدِي مِنْ عَذَابِ يَوْمِئِذٍ بِبَنِيهِ ۝ ١١ وَصَدَجَتِهُ وَأَخِيهِ ۝ ١٢  
وَفَصَّلَتِهَا الَّتِي تَتَوَيْدُ ۝ ١٣ وَمَنْ فِي الْأَرْضِ جَمِيعًا ثُمَّ يُنْجِيهِ ۝ ١٤ كَلَّا إِنَّهَا لَأَطْنَىٰ ۝ ١٥ نَزَاعَةٌ  
لِلنَّاسِ ۝ ١٦ تَدْعُوا مَنْ أَدْبَرَ وَتَوَلَّىٰ ۝ ١٧ وَجَمَعَ فَأَوْعَىٰ ۝ ١٨﴾ (سورة المعارج: ٨-١٨)

- 70:8. [It will come] on a day when the sky will be like dregs of oil,  
 70:9. and the mountains will be like tufts of dyed wool,  
 70:10. and no relative [or friend] will ask about another,  
 70:11. even though they will be within sight of one another. The evildoer  
 will wish that he could ransom himself from the punishment of  
 that day, by offering his children,  
 70:12. and his wife and his brother,  
 70:13. and his kindred who stood by him,  
 70:14. and everyone on earth, in order to save himself.  
 70:15. By no means! It is a raging fire [that awaits him],  
 70:16. that will strip away the scalp.  
 70:17. It will call those who turned their backs and disobeyed,  
 70:18. and accumulated wealth and hoarded it.

«[It will come] on a day» namely the Day of Resurrection, on which these momentous events will occur  
 «when the sky will be like dregs of oil» – the word translated here as «dregs of oil» may also refer to molten lead. It is described thus because of its splitting asunder and because terror and dread will reach such a high level.

«and the mountains will be like tufts of dyed wool» – the word translated here as «tufts of dyed wool» refers to all that has been pulled apart. Then after that, they will become scattered dust, then they will disappear.

If all these troubles will happen to these massive entities (the mountains), what do you think will happen to a weak human being, whose back is laden with sins and heavy burdens? Is it not to be expected that his heart will be torn from its place and he will be greatly disturbed, and will pay no attention to anyone else? Hence Allah says:

«and no relative [or friend] will ask about another, even though they will be within sight of one another» that is, one relative or friend



will be able to see another, but there will be no room left in his heart to care or ask him how he is faring, or to express any concern for him, for he will only care about himself.

«The evildoer» who deserves punishment «will wish that he could ransom himself from the punishment of that day, by offering his children, and his wife and his brother, and his kindred» that is, his relatives «who stood by him» – this refers to what usually happens in this world, of relatives supporting one another and helping one another. But on the Day of Resurrection, no one will help anyone else, and no one will intercede for anyone except by Allah's leave.

Rather, if the evildoer who deserves punishment could offer all that is on earth as a ransom so that he could be saved, that would not benefit him.

«By no means!» That is, there is no means of saving themselves and no escape for them. The punishment of Allah will become due on the evildoers because they did not believe, and no relatives or close friends will be able to offer any help.

«It is a raging fire [that awaits him], that will strip away the scalp» and will tear apart all parts of the body, both visible and hidden, because of the severity of the punishment.

«It will call» to it «(those who turned their backs and disobeyed, and accumulated wealth and hoarded it)» that is, they turned away from following the truth, for they had no interest in it, and they collected wealth, heaping it up and hiding it, so that they did not spend any of it. The fire will call them to itself, ready to engulf them in its flames.



﴿إِنَّ الْإِنْسَانَ خُلِقَ هَلُوعًا ﴿١٩﴾ إِذَا مَسَّهُ الشَّرُّ جَزُوعًا ﴿٢٠﴾ وَإِذَا مَسَّهُ الْخَيْرُ مَنُوعًا ﴿٢١﴾  
إِلَّا الْمُصَلِّينَ ﴿٢٢﴾ الَّذِينَ هُمْ عَلَى صَلَاتِهِمْ دَائِمُونَ ﴿٢٣﴾ وَالَّذِينَ فِي أَمْوَالِهِمْ حَقٌّ مَّعْلُومٌ ﴿٢٤﴾﴾

لِلسَّائِلِ وَالْمَحْرُومِ ﴿٢٥﴾ وَالَّذِينَ يُصَدِّقُونَ بِيَوْمِ الدِّينِ ﴿٢٦﴾ وَالَّذِينَ هُمْ مِنْ عَذَابِ رَبِّهِمْ مُشْفِقُونَ ﴿٢٧﴾ إِنَّ عَذَابَ رَبِّهِمْ غَيْرُ مَأْمُونٍ ﴿٢٨﴾ وَالَّذِينَ هُمْ لِفُرُوجِهِمْ حَافِظُونَ ﴿٢٩﴾ إِلَّا عَلَىٰ أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ ﴿٣٠﴾ فَمَنْ ابْتِغَىٰ وَرَاءَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْعَادُونَ ﴿٣١﴾ وَالَّذِينَ هُمْ لِأَمْتِنَتِهِمْ وَعَهْدِهِمْ زَعُونَ ﴿٣٢﴾ وَالَّذِينَ هُمْ بِشَهَادَتِهِمْ قَائِمُونَ ﴿٣٣﴾ وَالَّذِينَ هُمْ عَلَىٰ صَلَاتِهِمْ يُحَافِظُونَ ﴿٣٤﴾ أُولَٰئِكَ فِي جَنَّاتٍ مُّكْرَمُونَ ﴿٣٥﴾ (سورة المعارج: ١٩-٣٥)

- 70:19. Verily man was created fretful;  
 70:20. if misfortune befalls him, he panics,  
 70:21. but when good fortune comes his way, he becomes stingy  
 70:22. – except those who pray;  
 70:23. who are steadfast in their prayers;  
 70:24. in whose wealth there is a specified share  
 70:25. for the beggar and the deprived;<sup>22</sup>  
 70:26. who believe in the Day of Judgement  
 70:27. and who are apprehensive about the punishment of their Lord  
 70:28. – for none is secure from the punishment of their Lord;  
 70:29. who restrain their carnal desires,  
 70:30. except with their wives or any slave women they may own, for  
 then they are free of blame  
 70:31. – but whoever seeks anything beyond that, such are the  
 transgressors;  
 70:32. those who are faithful to their trusts and pledges;  
 70:33. who are upright in their testimonies;  
 70:34. who are diligent in their prayers;  
 70:35. these will be honoured in the gardens of paradise.

<sup>22</sup> The deprived is the needy person who refrains from asking others for help; people are therefore unaware of his need, and as a result he is deprived of charitable help.

This is a description of man as he is, for his basic nature is that he is fretful.

Fretfulness is explained as meaning that ﴿if misfortune befalls him, he panics﴾ that is, he panics if poverty or sickness befalls him, or if he experiences loss of anything or anyone that he loves, such as property or family or a child, and in such situations he does not resort to patience and acceptance of what Allah has decreed.

﴿but when good fortune comes his way, he becomes stingy﴾, so he does not spend from what Allah has given him, and he does not give thanks to Allah for His blessings and kindness. So he panics when faced with hardship and is stingy at times of ease.

﴿except those who pray﴾, who are described in these terms. When good fortune comes their way, they give thanks to Allah and spend from what Allah has bestowed upon them. And if misfortune befalls them, they bear it with patience and seek reward with Allah.

﴿who are steadfast in their prayers﴾ that is, they persist in offering the prayers on time, fulfilling all the conditions thereof and doing the complementary parts of the prayer.

They are not like those who do not pray, or who pray only intermittently, or who do not pray properly.

﴿in whose wealth there is a specified share﴾ of zakâh and other kinds of charity

﴿for the beggar﴾ – this refers to the one who goes out and asks for help

﴿and the deprived﴾ – this refers to the one who is needy but he does not ask of people so that they can give to him, and no one notices his situation and therefore gives charity to him.

﴿who believe in the Day of Judgement﴾ that is, they believe in what Allah has told us about it and what His Messengers have told us, of the resurrection and the requital, and they are certain of it, so they strive hard in preparing for the hereafter. Belief in the Day of

Judgement implies belief in the Messengers and in the Books they brought.

﴿and who are apprehensive about the punishment of their Lord﴾ that is, they fear it, so they refrain from anything that may bring them close to the punishment of Allah.

﴿for none is secure from the punishment of their Lord﴾ that is, it is the punishment that is feared and dreaded.

﴿who restrain their carnal desires﴾ so they do not engage in any kind of prohibited intimacy, such as fornication or adultery, homosexuality, anal intercourse, intercourse at the time of menses, and so on.

They also refrain from looking at or touching anyone with whom such actions are not permissible, and they refrain from prohibited means that may lead to committing shameful deeds.

﴿except with their wives or any slave women they may own, for then they are free of blame﴾ if they engage in intimacy with them, in the manner that is prescribed and is permissible.

﴿but whoever seeks anything beyond that﴾ with anyone other than a wife or slave woman, ﴿such are the transgressors﴾ that is, they have overstepped the bounds of what Allah has permitted, and have done that which Allah has forbidden.

These verses indicate that temporary marriage (*mut'ah*) is prohibited, because the woman in such cases is not a wife in the ordinary sense, nor is she a slave woman.

﴿those who are faithful to their trusts and pledges﴾ that is, they pay attention to them and strive diligently to comply with the terms and fulfil them.

This includes all kinds of trusts between a person and his Lord, such as hidden obligations that no one sees except Allah, and trusts

between a person and other people having to do with wealth and secrets.

This also includes promises or pledges that a person gives to Allah and those that he gives to other people, for the individual will be asked about his promises and pledges: did he fulfil them and keep his word, or did he reject them and betray them, and fail to fulfil them?

﴿who are upright in their testimonies﴾ that is, they only give testimony concerning that which they know, without adding or subtracting or concealing anything, and without showing any bias towards relatives and friends and the like, seeking thereby the pleasure of Allah.

Allah (ﷻ) says elsewhere:

﴿...and give honest testimony for the sake of Allah...﴾ (*at-Talâq* 65: 2)

– and:

﴿O you who believe, be steadfast in justice and bear true witness for the sake of Allah, even if it is against yourselves, your parents, or your kinsfolk...﴾ (*an-Nisâ* 4: 135)

﴿who are diligent in their prayers﴾ and persist in offering them in the most perfect manner.

﴿these﴾ namely the people who are described in these terms ﴿will be honoured in the gardens of paradise﴾ that is, Allah will bestow upon them honour and everlasting bliss where they will have whatever they desire and whatever will delight their eyes, and they will abide therein forever.

To sum up: Allah describes the good and blessed in these perfect terms and as possessing these noble qualities, doing physical acts of worship such as prayer, in which they persist; and as have having in their hearts beliefs and attitudes such as fearing Allah, which motivates them to do all that is good; doing financial acts of worship; holding beneficial beliefs, possessing virtuous characteristics, and interacting with Allah and with His creation in the best manner, such as

being fair-minded, complying with the terms of deals, keeping secrets and observing complete chastity, restraining their carnal desires and refraining from that which Allah (ﷻ) dislikes.



﴿قَالَ الَّذِينَ كَفَرُوا قَبْلَكَ مُهْطِعِينَ ﴿٣٦﴾ عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ عِزِينَ ﴿٣٧﴾ أَتَطْمَعُ كُلُّ امْرِئٍ مِّنْهُمْ أَنْ يُدْخَلَ جَنَّةَ نَعِيمٍ ﴿٣٨﴾ كَلَّا إِنَّا خَلَقْنَاهُمْ مِمَّا يَعْلَمُونَ ﴿٣٩﴾﴾ (سورة المعارج: ٣٦-٣٩)

(٣٩)

- 70:36. What is the matter with those who disbelieve, that they rush headlong towards you [O Muhammad]
- 70:37. from the right and from the left, in groups [to mock you]?
- 70:38. Does each man among them hope to enter a garden of bliss?<sup>23</sup>
- 70:39. By no means! Verily We created them from that which they know.<sup>24</sup>

Here Allah (ﷻ) says, highlighting the arrogance of the disbelievers: ﴿What is the matter with those who disbelieve, that they rush headlong﴾ that is, hasten ﴿towards you [O Muhammad] from the right and from the left, in groups [to mock you]﴾ That is, they come in scattered groups, each of them rejoicing in what he has.

<sup>23</sup> The polytheists used to gather around the Prophet (ﷺ) to listen to what he said and then reject it, deride it and mock his followers, and they used to say, "If these people [the Muslims] are going to enter paradise, we will enter it before them!" Hence Allah (ﷻ) revealed these words. (al-Qurtubi; ash-Shawkâni)

<sup>24</sup> This is a reminder of humanity's humble origin, so no one should be arrogant. (ash-Shawkâni) It also offers proof of the resurrection, for the One Who created people from that humble origin is also able to recreate them in the hereafter. (Ibn 'Âshoor; az-Zamakhshari)

«Does each man among them hope to enter a garden of bliss?»  
 For what reason are they raising their hopes, when they have not sent forth anything but disbelief and denial of the Lord of the worlds?  
 Hence Allah says:

«By no means!» That is, it will not be as they wish, for they cannot get what they desire by means of their power.

«Verily We created them from that which they know» that is, from an ejected liquid, that originates from between the backbone and the ribs. Therefore they are weak and have no power to benefit or harm themselves, or to cause death, give life or resurrect.



﴿فَلَا أَقْسِمُ رَبِّ الْمَشْرِقِ وَالْمَغْرِبِ إِنَّا لَقَادِرُونَ ﴿٤٠﴾ عَلَىٰ أَنْ نُبَدِّلَ خَيْرًا مِنْهُمْ وَمَا نَحْنُ بِمَسْبُوقِينَ ﴿٤١﴾  
 فَذَرَهُمْ يَخُوضُوا وَيَلْعَبُوا حَتَّىٰ يَلْقُوا يَوْمَهُمُ الَّذِي يُوْعَدُونَ ﴿٤٢﴾ يَوْمَ يَخْرُجُونَ مِنَ الْأَجْدَاثِ سِرَاعًا كَأَنَّهُمْ  
 إِلَىٰ نُصْبٍ يُوفِضُونَ ﴿٤٣﴾ خَشِيعَةً أَبْصَرُهُمْ تَرَهِفُهُمْ ذَلَّةٌ ذَلِكِ الْيَوْمِ الَّذِي كَانُوا يُوعَدُونَ ﴿٤٤﴾﴾ (سورة

المعارج: ٤٠-٤٤)

- 70:40. Verily I swear by the Lord of every point of sunrise and of sunset that We are surely able
- 70:41. to replace them with others better than them, and Our decree cannot be escaped.
- 70:42. So leave them to indulge in their falsehood and idle worldly pursuits until they encounter that day of theirs which they are promised;
- 70:43. on the day when they will come rushing forth from their graves as if they are racing towards a goal,
- 70:44. their eyes downcast, humiliation will overwhelm them. That is the day which they were promised.

This is an oath, in which Allah (ﷻ) swears by every point of sunrise and sunset, every point at which the sun, moon and stars rise and set, because of what there is in that of clear signs of the resurrection and that Allah is able to replace them with others like them, as He says elsewhere:

﴿For We replace you with others like you,<sup>25</sup> then [after death, on the Day of Resurrection] We will recreate you in a manner unknown to you.﴾ (*al-Wāqī'ah* 56: 61)

﴿and Our decree cannot be escaped﴾ that is, no one can escape Us or outwit Us when We want to recreate him. Once the fact of the resurrection and the requital is established, if they persist in their denial and do not submit to the signs of Allah, then in that case:

﴿leave them to indulge in their falsehood and idle worldly pursuits﴾ that is, leave them to indulge in falsehoods and corrupt beliefs, toying with their religion, eating, drinking and enjoying themselves, ﴿until they encounter that day of theirs which they are promised﴾ for Allah has prepared for them on that day punishment and pain, which are the consequences of their indulging in falsehood and idle worldly pursuits.

Then Allah tells us how people will be when they encounter that day of theirs which they are promised:

﴿on the day when they will come rushing forth from their graves﴾, in response and submission to the call of the caller

﴿as if they are racing towards a goal﴾ that is, as if they are rushing towards a marker. They will not be able to resist the caller or turn away from his call; rather they will come humiliated and defeated, to stand before the Lord of the worlds.

﴿their eyes downcast﴾ because humiliation and distress will have overtaken them, so their eyes will be downcast, their movements will cease and their voices will fall silent.

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<sup>25</sup> Although death is decreed for all, people do not all die at the same time; rather as some die, new ones take their place. (ar-Rāzi)



This is how they will be and this is their fate. This is their day ﴿which they were promised﴾, and the promise of Allah will inevitably be fulfilled.

This is the end of the commentary on Soorat al-Ma'ârij.

All praise and thanks are for Allah, and may the blessings and peace of Allah be upon Prophet Muhammad (ﷺ), his family, and his Companions abundantly until the Day of Judgement.



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71.  
Soorat Nooh



(Maafiq)

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the name of Allah,  
the Most Gracious, the Most Merciful*



﴿إِنَّا أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ أَنْ أَنْذِرْ قَوْمَكَ مِن قَبْلِ أَنْ يَأْتِيَهُمْ عَذَابٌ أَلِيمٌ ﴿١﴾ قَالَ  
يَقَوْمِ إِنِّي لَكُمْ نَذِيرٌ مُّبِينٌ ﴿٢﴾ أَنْ أَعْبُدُوا اللَّهَ وَأَنْتَقُواهُ وَأَطِيعُوا أَوْيُغْفِرْ لَكُمْ مِّنْ ذُنُوبِكُمْ  
وَيُؤَخِّرَكُمْ إِلَىٰ أَجَلٍ مُّسَمًّى ۚ إِنَّ أَجَلَ اللَّهِ إِذَا جَاءَ لَا يُؤَخَّرُ لَوْ كُنْتُمْ تَعْلَمُونَ ﴿٤﴾﴾ (سورة

نوح: ٤-١)

- 71:1. Indeed We sent Nooh to his people, [saying]: Warn your people before there comes to them a painful punishment.  
71:2. He said: O my people, verily I am a clear warner to you.  
71:3. Worship Allah [alone] and fear Him, and obey me,  
71:4. so that He may forgive some of your sins and give you respite for an appointed term. Verily when the time appointed by Allah comes, no reprieve can be given, if only you knew.
- 

In this soorah, Allah does not mention anything other than the story of Nooh, because of his lengthy stay among his people, repeatedly

calling them to affirm the oneness of Allah and forbidding them to ascribe partners to Him.

Allah (ﷻ) tells us that He sent him to his people, out of mercy towards them, to warn them of the painful punishment of Allah, lest they persist in their disbelief and Allah destroy them once and for all, and subject them to an eternal punishment.

Nooh (ﷺ) complied and hastened to obey the command of his Lord, so he said:

﴿O my people, verily I am a clear warner to you﴾ that is, my warning is clear. He explained what he was warning them about and what the consequences would be if they paid no heed, and the means of attaining salvation. He explained all of that in a very clear manner.

Then he told them about the main points of his call and enjoined that upon them, as he said:

﴿Worship Allah [alone] and fear Him﴾ by affirming His oneness and devoting worship only to Him, and keeping away from polytheism and the ways and means that lead to it, for if they feared Allah, He would forgive their sins, and if He forgave their sins, they would be safe from punishment and would attain reward.

﴿and give you respite for an appointed term﴾ that is, give you time to enjoy life in this world and ward off death from you until the appointed time. In other words, the length of your stay in this world is in accordance with the will and decree of Allah, until a specified time; worldly enjoyment is not eternal, for death is inevitable. Hence Allah says:

﴿Verily when the time appointed by Allah comes, no reprieve can be given, if only you knew﴾ when you disbelieved in Allah and stubbornly rejected the truth, and did not respond to His call or submit to His command.

Nooh said, complaining to his Lord:



﴿قَالَ رَبِّ إِنِّي دَعَوْتُ قَوْمِي لَيْلًا وَنَهَارًا ﴿٥﴾ فَلَمْ يَزِدْهُمْ دُعَائِي إِلَّا فِرَارًا ﴿٦﴾﴾ (سورة نوح: ٥-٦)

71:5. Nooh said: My Lord, I have been calling my people night and day,

71:6. but my call has only driven them further away.

That is, they only increased in aversion towards the truth and there is no longer any benefit in calling them, for the benefit of calling is to achieve all or some of what is intended.



﴿وَإِنِّي كُلَّمَا دَعَوْتُهُمْ لِتَغْفِرَ لَهُمْ جَعَلُوا أَصْوَعُمْ فِي آذَانِهِمْ وَأَسْتَفْسَنُوا بِيَابِهِمْ ﴿٧﴾ وَاصْرُوا وَاسْتَكْبَرُوا اسْتِكْبَارًا ﴿٧﴾﴾ (سورة نوح: ٧)

71:7. Every time I call them, so that You may forgive them, they put their fingers in their ears and cover themselves with their garments; they are persisting in their disbelief and are too arrogant to follow the truth.

﴿Every time I call them, so that You may forgive them﴾ that is, so that they may respond, for if they respond, You will forgive them, so this is in their interests alone. But they refused to do anything other than persisting in their falsehood and in their aversion towards the truth.

﴿they put their fingers in their ears﴾ so that they would not hear what their Prophet Nooh (ﷺ) was saying to them.

﴿and cover themselves with their garments﴾ that is, they cover themselves with them in order to conceal themselves, fleeing from the truth and out of resentment towards it.

﴿they are persisting in their disbelief﴾ and evil  
 ﴿and are too arrogant to follow the truth﴾, so their evil will increase  
 and they are unlikely to seek good.



﴿ثُمَّ إِنِّي دَعَوْتُهُمْ جَهَارًا ﴿٨﴾ ثُمَّ إِنِّي أَعْلَنْتُ لَهُمْ وَأَسْرَرْتُ لَهُمْ إِسْرَارًا ﴿٩﴾﴾ (سورة نوح:

(٩-٨)

71:8. Moreover, I have called them openly;

71:9. I have addressed them in public and spoken to them in private.

﴿Moreover, I have called them openly﴾ so that they could all hear.  
 ﴿I have addressed them in public and spoken to them in private﴾ all  
 of that was because I was very keen and sincere, and I tried by all  
 means to achieve the goal.



﴿فَقُلْتُ اسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ كَانَ غَفَّارًا ﴿١٠﴾ يُرْسِلُ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا ﴿١١﴾  
 وَيُمْدِدْكُمْ بِأَمْوَالٍ وَيَبْنِي وَبَيْنَ وَيَجْعَلْ لَكُمْ جَنَّاتٍ وَيَجْعَلْ لَكُمْ أَنْهَارًا ﴿١٢﴾﴾ (سورة نوح: ١٠-١٢)

71:10. I said: Seek the forgiveness of your Lord, for verily He is Oft-Forgiving;

71:11. He will send down upon you abundant rain from the sky,

71:12. and will bestow upon you wealth and offspring, and provide you with gardens and rivers.

﴿I said: Seek the forgiveness of your Lord﴾ give up what you are committing of sins, and ask Allah to forgive you for them.

﴿for verily He is Oft-Forgiving﴾ and abundantly forgives the one who repents and seeks forgiveness. He sought to encourage them by telling them of the forgiveness of sins and what would result from that of attaining the reward and warding off punishment.

He also encouraged them by telling them of good results in this world, as he said: ﴿He will send down upon you abundant rain from the sky﴾ that is, ongoing rain, which will reach the mountain passes and valleys, and give life to the land and the people.

﴿and will bestow upon you wealth and offspring﴾ that is, He will increase your wealth, by means of which you will attain what you want of worldly pleasures, and will increase you in offspring.

﴿and provide you with gardens and rivers﴾ this is the utmost of what one would like and seek in this world.



﴿مَا لَكُمْ لَا تَرْجُونَ لِلَّهِ وَقَارًا ﴿١٣﴾ وَقَدْ خَلَقَكُمْ أَطْوَارًا ﴿١٤﴾﴾ (سورة نوح: ١٣-١٤)

71:13. What is the matter with you, that you do not fear the majesty of Allah,

71:14. when He has created you in stages?

﴿What is the matter with you, that you do not fear the majesty of Allah﴾ that is, why do you not fear Allah's greatness and why do you not have any respect for Him?

﴿when He has created you in stages?﴾ That is, stage after stage, in the mother's womb, then when being breastfed, then in infancy, then at the age of discernment, then at the age of youth, until the end of whatever one reaches in life. The One Who alone is the Creator and Controller must be the only One to be worshipped.

By mentioning the beginning of their creation, Allah points out to them that they should believe in the resurrection and the hereafter,

and that the One Who created them from nothing is able to recreate them after their death. He also cites as proof to them the creation of the heavens, which is a far greater matter than the creation of people, as He says:



﴿الَّذِينَ تَرَوُا كَيْفَ خَلَقَ اللَّهُ سَبْعَ سَمَاوَاتٍ طِبَاقًا ﴿١٥﴾ وَجَعَلَ الْقَمَرَ فِيهِنَّ نُورًا وَجَعَلَ الشَّمْسَ سِرَاجًا ﴿١٦﴾﴾ (سورة نوح: ١٥-١٦)

- 71:15. Do you not see how Allah has created the seven heavens, one above another,
- 71:16. and has placed the moon therein as a light [reflected] and has placed the sun as a lamp?

﴿Do you not see how Allah has created the seven heavens, one above another﴾ that is, each heaven is above another.

﴿and has placed the moon therein as a light﴾ for the inhabitants of the earth

﴿and has placed the sun as a lamp﴾.

This highlights the greatness of the creation of these things, and the many benefits that are found in the sun and moon are indicative of Allah's mercy and great kindness. The Almighty, Most Merciful, deserves to be venerated, loved and worshipped, and to be the focus of fear and hope.



﴿وَاللَّهُ أَنْبَتَكُمْ مِنَ الْأَرْضِ نَبَاتًا ﴿١٧﴾ ثُمَّ يُعِيدُكُمْ فِيهَا وَيُخْرِجُكُمْ إِخْرَاجًا ﴿١٨﴾﴾ (سورة نوح: ١٧-١٨)

- 71:17. Allah has produced you from the earth in a wondrous manner,<sup>26</sup>  
 71:18. then He will return you to it, and He will bring you forth once again.

﴿Allah has produced you from the earth in a wondrous manner﴾ when He created your father Adam and you were in his loins.

﴿then He will return you to it﴾ when you die  
 ﴿and He will bring you forth once again﴾ for the resurrection, for it is He Who has the power to give life, cause death and resurrect.



﴿وَاللَّهُ جَعَلَ لَكُمُ الْأَرْضَ بِسَاطًا ﴿١٩﴾ لِتَسْلُكُوا مِنْهَا سُبُلًا فِجَاجًا ﴿٢٠﴾﴾ (سورة نوح: ١٩-٢٠)

- 71:19. Allah has spread out the earth for you,  
 71:20. so that you may traverse its spacious paths.

﴿Allah has spread out the earth for you﴾ that is, He has prepared it so that you may benefit from it.

﴿so that you may traverse its spacious paths﴾ – were it not for the fact that He has spread it out, this would not be possible; in fact you would not be able to till it, plant it, cultivate it, build structures and live on its surface.



﴿قَالَ نُوحٌ رَبِّ إِنِّي مَعْصُوفٍ وَآتِبِعُوا مِنِّي زَيْدَةَ مَالِهِ. وَوَلَدُهُ إِلَّا خَسَارًا ﴿٢١﴾ وَمَكْرُؤًا مَكَرًا كَبِيرًا ﴿٢٢﴾ وَقَالُوا لَا نَنْدُرُّكَ يَا إِلَهَتِكُمْ وَلَا نَنْدُرُّنَّ وَدَا وَلَا سَوَاعِنَا وَلَا يَعْقُوثَ وَيَعْقُوثَ وَنَسْرًا ﴿٢٣﴾ وَقَدْ أَضَلُّوا كَثِيرًا وَلَا تَزِدِ الظَّالِمِينَ إِلَّا ضَلَالًا ﴿٢٤﴾﴾ (سورة نوح: ٢١-٢٤)

<sup>26</sup> Adam was created from clay, and the composition of every human being contains elements of the earth. (Ibn 'Ashoor; ar-Râzi)



- 71:21. Nooh said: My Lord, they have disobeyed me, and have followed those whose wealth and children have only increased them in loss.
- 71:22. They have put tremendous effort into plotting and scheming.
- 71:23. They said: Do not forsake your gods; do not forsake Wadd, Suwâ', Yaghooth, Ya'ooq and Nasr.
- 71:24. They have led many astray. So do not increase the wrongdoers in anything but destruction.

«Nooh said» complaining to his Lord: These words and this exhortation and reminder have not succeeded with them and have been to no avail

«they have disobeyed me» in what I have enjoined upon them «and have followed those whose wealth and children have only increased them in loss» that is, they have disobeyed the sincere Messenger who showed them the way of good, and they have followed the chiefs and nobles whose wealth and children have only increased them in loss, which is doom, and caused them to miss out on gains. So how about those who submitted to them and obeyed them?

«They have put tremendous effort into plotting and scheming» that is, they have gone to extremes in stubbornly opposing the truth.

«They said» to them, calling them to ascribe partners to Allah and making doing so fair-seeming:

«Do not forsake your gods». Thus they called them to persist in what they were following of polytheism in a fanatical manner, and not to forsake the path of their forefathers. Then they mentioned their gods by name, saying: «do not forsake Wadd, Suwâ', Yaghooth, Ya'ooq and Nasr».

These were the names of righteous men. When they died, the Shayṭân made fair-seeming to their people the idea of making images of them, so as to motivate them – as they claimed – to do acts of obedience and worship when they saw them.

But with the passage of time, as other people came along, the Shayṭān said to them: Your predecessors used to worship them and seek divine help and seek rain through them. So they began to worship them.

Hence their leaders urged their followers not to forsake the worship of these gods.

﴿They have led many astray﴾ that is, the leaders and prominent figures led many people astray with their call.

﴿So do not increase the wrongdoers in anything but destruction﴾ that is, there is no room for them to be guided or reformed. Therefore Allah mentions their punishment in this world and the hereafter, as He said:



﴿وَمَا خَلَقْتَنَّهُمْ أَغْرَقُوا فَأَدْخِلُوا نَارًا فَلَمْ يَجِدُوا لَهُمْ مِنْ دُونِ اللَّهِ أَنْصَارًا﴾ (سورة

نوح: ٢٥)

71:25. Because of their sins they were drowned and were doomed to suffer the punishment of fire, and they did not find any helpers to protect them from [the punishment of] Allah.

﴿Because of their sins they were drowned﴾ in the sea that surrounded them

﴿and were doomed to suffer the punishment of fire﴾. So their bodies were lost to the sea and their souls were lost to the fire.

All of this was because of their sins, about which their Prophet Nooh (ﷺ) came to warn them and to tell them of the bad consequences thereof, but they rejected what he said, until the exemplary punishment befell them.

﴿and they did not find any helpers to protect them from [the punishment of] Allah﴾ to help them when the punishment befell them, for no one could oppose the divine will and decree.



﴿وَقَالَ نُوحٌ رَبِّ لَا تَذَرْنِي عَلَى الْأَرْضِ مِنَ الْكَافِرِينَ دَيَّارًا ﴿٢٦﴾ إِنَّكَ إِن تَذَرْنَهُمْ يُضِلُّوا عِبَادَكَ وَلَا يَلِدُوا إِلَّا فَاجِرًا كَفَّارًا ﴿٢٧﴾ رَبِّ اغْفِرْ لِي وَلِوَالِدَيَّ وَلِمَن دَخَلَ بَيْتِيَ مُؤْمِنًا وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَلَا تَزِدِ الظَّالِمِينَ إِلَّا نَبَارًا ﴿٢٨﴾﴾ (سورة نوح: ٢٦-٢٨)

- 71:26. Nooh said: My Lord, do not leave on earth a single living soul from among the disbelievers.
- 71:27. For if You leave them, they will mislead Your slaves and will beget none but wicked disbelievers.
- 71:28. My Lord, forgive me and my parents, and whoever enters my house as a believer, and the believing men and believing women, and do not increase the wrongdoers in anything but ruin.

﴿Nooh said: My Lord, do not leave on earth a single living soul from among the disbelievers﴾ to walk upon the face of the earth.

And he mentioned the reason for that, as he said: ﴿For if You leave them, they will mislead Your slaves and will beget none but wicked disbelievers﴾ that is, their remaining is purely detrimental to them and others.

Nooh (ﷺ) only said that because after mixing with them a great deal, and because of what he had experienced of their manners and attitude, he had reached that conclusion based on what he knew of their misdeeds. No wonder Allah responded to his prayer and drowned them all, but He saved Nooh and the believers who were with him.

﴿My Lord, forgive me and my parents, and whoever enters my house as a believer﴾ – these people are singled out for mention

because their rights are emphasised and they have priority when it comes to showing kindness. Then he made his supplication more general, and said:

﴿and the believing men and believing women, and do not increase the wrongdoers in anything but ruin﴾ that is, loss, destruction and doom.

This is the end of the commentary on Soorat Nooh.

All praise and thanks are for Allah, and may the blessings and peace of Allah be upon Prophet Muhammad (ﷺ), his family, and his Companions abundantly until the Day of Judgement.



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## 72. Soorat al-Jinn

(Makki)

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the name of Allah,  
the Most Gracious, the Most Merciful*



﴿قُلْ أُوحِيَ إِلَيَّ أَنَّهُ اسْتَمَعَ نَفَرٌ مِّنَ الْجِنِّ فَقَالُوا إِنَّا سَمِعْنَا قُرْءَانًا عَجَبًا ﴿١﴾ يَهْدِي إِلَى  
الرُّشْدِ فَآمَنَّا بِهِ وَلَمْ نُشْرِكْ بِرَبِّنَا أَحَدًا ﴿٢﴾﴾ (سورة الجن: ١-٢)

- 72:1. Say: It has been revealed to me that a group of the *jinn* listened [to the Qur'an] and they said: Indeed we have heard a wondrous recitation,
- 72:2. which guides to the right path, so we have believed in it, and we will never associate anyone with our Lord;
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﴿Say﴾ O Messenger of Allah (ﷺ), to the people:  
﴿It has been revealed to me that a group of the *jinn* listened [to the Qur'an]﴾. Allah directed them to His Messenger (ﷺ) so that they might hear His revelations, and so that proof might be established against them and the blessing be perfected for them, and so that they might be warners to their people.

Allah instructed His Messenger (ﷺ) to tell people about them. When they came to him, they said to one another: Listen attentively. And when they listened attentively, they understood the meanings and the truth reached their hearts.

﴿and they said: Indeed we have heard a wondrous recitation﴾ that is, something most amazing and sublime.

﴿which guides to the right path﴾ -- the right path is a comprehensive term that includes everything that guides people to that which is in their best interests in both their religious and worldly affairs.

﴿so we have believed in it, and we will never associate anyone with our Lord﴾. Thus they combined faith, which includes all good deeds, and piety, which implies refraining from evil.

They referred to the reason that prompted them to believe, which was what they learned from the teachings of the Qur'an and what it contains of advice, benefits and the call to avoid harm. That is a great sign and definitive proof for the one who walks in its light and follows its guidance.

This beneficial faith, that leads to all that is good and is based on the guidance of the Qur'an, is different from faith based on customs or upbringing and what one is used to, and the like, for that is faith that is based on traditions, which is at risk of being shaken when exposed to specious arguments and doubts, and many other things that could undermine it.



﴿وَأَنَّهُ تَعَلَّى جَدُّ رَبِّنَا مَا اتَّخَذَ صَاحِبَةً وَلَا وَلَدًا﴾ (٣) ﴿وَأَنَّهُ كَانَتْ يَقُولُ سَفِيهُنَا عَلَى اللَّهِ شَطَطًا﴾ (٤) ﴿وَأَنَا ظَنَنَّا أَن لَّنْ نَقُولَ الْإِنسَ وَالْجِنُّ عَلَى اللَّهِ كَذِبًا﴾ (٥) ﴿(سورة الجن: ٣-٥)﴾

72:3. He – exalted be the majesty of our Lord! – has neither wife nor child;

72:4. the fool among us [Iblees] has been uttering extravagant lies about Allah,

72:5. although we thought that no human or jinn would ever tell lies about Allah.

«He – exalted be the majesty of our Lord» that is, exalted be His greatness and sanctified be His names «has neither wife nor child». They learned about the majesty and greatness of Allah, which highlighted to them the falseness of those who claim that He has a wife or child, because to Him belong greatness and perfection in every sublime attribute. Having a wife or child is contrary to that, because it is opposite to the idea of complete independence and self-sufficiency.

«the fool among us [Iblees] has been uttering extravagant lies about Allah» that is, saying things that are far removed from what is true, thus transgressing the limit. Nothing made him do that except his foolishness and lack of reason; otherwise, if he had been mature in thinking and had any shred of dignity, he would have known what is appropriate to say.

«although we thought that no human or jinn would ever tell lies about Allah» that is, we were deceived before that by the leaders of the jinn and humans, so we thought well of them, and we thought that they would not dare to tell lies against Allah; therefore we followed their path before this.

But today the truth has become clear to us, so we have turned back to Him and submitted to Him, and we do not care what anyone says that is contrary to true guidance.



﴿وَأَنَّهُ كَانَ رِجَالٌ مِنَ الْإِنسِ يَعُوذُونَ بِرِجَالٍ مِنَ الْجِنِّ فَزَادُوهُمْ رَهَقًا ﴿٦﴾ وَأَنَّهُمْ ظَنُّوا كَمَا ظَنَنْتُمْ

أَن لَّن يَبْعَثَ اللَّهُ أَحَدًا ﴿٧﴾﴾ (سورة الجن: ٦-٧)

- 72:6. Some individuals among humankind used to seek refuge with some individuals among the jinn, and they only increased them in tyranny;
- 72:7. they thought, as you did, that Allah would never send anyone as a Messenger.

«Some individuals among humankind used to seek refuge with some individuals among the jinn, and they only increased them in tyranny» that is, those humans used to worship the jinn and seek refuge with them at times of fear and panic, so the humans increased the jinn in tyranny – that is, transgression and arrogance – when they saw the humans worshipping them and seeking refuge with them.

It may be that the pronoun in the phrase «they only increased them in tyranny» refers to the jinn (and the word translated above as «tyranny» may mean fear); in other words, the jinn increased the humans in panic and fear, trying to scare them more, when they saw them seeking refuge in them, so that they would turn to them and seek refuge with them. When a human halted in a scary valley, he would say: I seek refuge with the master of this valley from the foolish among its inhabitants.

«they thought, as you did, that Allah would never send anyone as a Messenger» that is, when they denied the resurrection, they fell into polytheism and transgression.



﴿وَأَنَّا لَمَسْنَا السَّمَاءَ فَوَجَدْنَاهَا مُلَمَّتًا حَرَسًا شَدِيدًا وَشُهَبًا ﴿٨﴾ وَأَنَّا كُنَّا نَقْعُدُ مِنْهَا مَقْعِدًا لِلسَّمْعِ فَمَنْ يَسْمَعِ الْآنَ يَحْدِثْ لَهُ شُهَابًا رَصَدًا ﴿٩﴾﴾ (سورة الجن: ٨-٩)

- 72:8. We sought news of heaven, and we found it filled with formidable guards and flaming fire;



72:9. we used to take up positions therein to eavesdrop, but now whoever eavesdrops will find a flaming fire waiting for him.

﴿We sought news of heaven﴾ that is, we came to it and checked it ﴿and we found it filled with formidable guards﴾ who prevented us from reaching it ﴿and flaming fire﴾ that was thrown at anyone who tried to eavesdrop. This is not how it used to be for us; we used to be able to get news of heaven.

﴿we used to take up positions therein to eavesdrop﴾ and get whatever news of heaven Allah willed.

﴿but now whoever eavesdrops will find a flaming fire waiting for him﴾ that is, prepared for him, to destroy him and burn him. In other words, this is a matter of great significance and is a new development. They were certain that Allah (ﷻ) was going to bring about some major events on earth, either good or bad. Hence they said:



﴿وَأَنَا لَا نَدْرِي أَشْرٌ أُرِيدُ بِمَنْ فِي الْأَرْضِ أَمْ أَرَادَ بِهِمْ رَبُّهُمْ رَشَدًا ﴿١٠﴾ وَأَنَا مِنَّا الصَّالِحُونَ  
وَمَتَادُونَ ذَلِكَ كُنَّا طَرِيقَ قَدَدًا ﴿١١﴾ وَأَنَا ظَنَنَّا أَنْ لَنْ نُعْجِزَ اللَّهَ فِي الْأَرْضِ وَلَنْ نَعْتَجِزَهُ،  
هَرَبًا ﴿١٢﴾﴾ (سورة الجن: ١٠-١٢)

72:10. We do not know whether ill is intended for those on earth, or their Lord intends good for them.

72:11. Among us were some who were righteous and some who were otherwise; we followed different paths.

72:12. We have realised that we can never escape Allah's [punishment] on earth, nor can we escape Him by fleeing.

﴿We do not know whether ill is intended for those on earth, or their Lord intends good for them﴾ that is, it must be either one or the

other, for they had seen that things had changed for them in a way that they found strange, but with their intelligence they realised that this was because of something that Allah willed and would bring about on earth.

These words are indicative of their etiquette, because they attributed good to Allah (ﷻ), but when referring to ill (something bad), they spoke in the passive, omitting reference to the doer, out of respect towards Allah.

﴿Among us were some who were righteous and some who were otherwise﴾ that is, evildoers, wicked people and disbelievers.  
 ﴿we followed different paths﴾ that is, various sects and groups with different whims and desires, each rejoicing in what they had.

﴿We have realised that we can never escape Allah's [punishment] on earth, nor can we escape Him by fleeing﴾ that is, now the perfect nature of Allah's might has become clear to us, and we see how completely helpless we are, for our forelocks are in the Hand of Allah, and we can never outwit Him on earth; we can never escape Him if we flee and strive to find means of escape beyond His power. There is no refuge from Him except with Him.



﴿وَأَنَا لَمَّا سَمِعْنَا الْهُدَىٰ ءَأَمَنَّا بِهِ ؕ فَمَنْ يُؤْمِنُ بِرَبِّهِ ۖ فَلَا يَخَافُ بَخْسًا وَلَا رَهَقًا ﴿١٣﴾  
 وَأَنَا مِنَّا الْمُسْلِمُونَ وَمِنَّا الْقَاسِطُونَ ۖ فَمَنْ أَسْلَمَ فَأُولَٰئِكَ تَحَرَّوْا رَشَدًا ﴿١٤﴾ وَأَمَّا  
 الْقَاسِطُونَ فَكَانُوا لِجَهَنَّمَ حَطَبًا ﴿١٥﴾﴾ (سورة الجن: ١٣-١٥)

72:13. When we heard the guidance [of the Qur'an], we believed in it; whoever believes in his Lord will have no fear of detraction [from his reward] or injustice.

72:14. Among us are some who have submitted [in Islam] and some who are wrongdoers; whoever submits [in Islam], it is they who have sincerely sought the right path.

72:15. As for the wrongdoers, they will be fuel for hell.

«When we heard the guidance [of the Qur'an]», which guides to the straight path, and we learned its guidance and teachings, it had an impact on our hearts, so «we believed in it».

Then they mentioned something that would encourage the believer: «whoever believes in his Lord» with sincere faith «will have no fear of detraction [from his reward] or injustice» that is, he will not fear loss of reward or unfairness, and no harm will reach him. If he is safe from evil, then he will attain what is good, for faith is a cause that leads to all good things and offers protection against all that is evil.

«Among us are some who have submitted [in Islam] and some who are wrongdoers» that is, transgressors who turn away from the straight path.

«whoever submits [in Islam], it is they who have sincerely sought the right path» that is, they have found the right path that will lead them to paradise and its delights.

«As for the wrongdoers, they will be fuel for hell» and that will be the requital for their deeds, not injustice on Allah's part towards them.



﴿وَأَلَوْ اسْتَقَمُوا عَلَى الطَّرِيقَةِ لَأَسْقَيْنَهُمْ مَاءً غَدَقًا ﴿١٦﴾ لَنَفَعْنَاهُمْ فِيهِ وَمَنْ يُعْرِضْ عَنْ ذِكْرِ رَبِّهِ يَسْلُكْهُ عَذَابًا صَعَدًا ﴿١٧﴾﴾ (سورة الجن: ١٦-١٧)

72:16. If they had steadfastly followed the right way, We would have bestowed upon them abundant water [and provision],

72:17. so as to test them thereby. But whoever turns away from the Reminder of his Lord [the Qur'an], He will subject him to an overwhelming punishment.

«If they had steadfastly followed the right way, We would have bestowed upon them abundant water [and provision]» that is, palatable water. Nothing prevented that from reaching them except their wrongdoing and transgression.

«so as to test them thereby» that is, so as to test them and see who was sincere and who was lying.

«But whoever turns away from the Reminder of his Lord [the Qur'an], He will subject him to an overwhelming punishment» that is, whoever turns away from the reminder of Allah, which is His Book, and does not follow it and submit to it – rather he is distracted from it and pays no heed to it – He will subject him to an overwhelming punishment, one that is far-reaching and severe.



﴿وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا﴾ (سورة الجن: ١٨)

72:18. Verily the mosques are for Allah alone, so do not call upon anyone along with Allah.

That is, do not call upon any others in the sense of the supplication of worship or the supplication of asking, for the mosques, which are the greatest places of worship, are built on a foundation of sincere devotion to Allah alone, submission to His greatness and surrender to His might.



﴿وَأَنَّهُ لَمَّا قَامَ عَبْدُ اللَّهِ يَدْعُوهُ كَادُوا يَكُونُونَ عَلَيْهِ لِيَدًّا﴾ (سورة الجن: ١٩)

72:19. When the slave of Allah stood up to call upon Him alone, they swarmed around him.

«When the slave of Allah stood up to call upon Him alone», to ask of Him and worship Him, reciting the Qur'an, the jinn crowded around him, and «swarmed around him» that is, they were piled on top of one another, eager to listen to the guidance that he brought.



﴿قُلْ إِنَّمَا أَدْعُوا رَبِّي وَلَا أُشْرِكُ بِهِ أَحَدًا﴾ قُلْ إِنِّي لَا أَمْلِكُ لَكُمْ ضَرًّا وَلَا رَشَدًا ﴿٢٠﴾ قُلْ إِنِّي لَنْ يُجِيرَنِي مِنَ اللَّهِ أَحَدٌ وَلَنْ أَجِدَ مِنْ دُونِهِ مُلْتَحَدًا ﴿٢١﴾ إِلَّا بَلَاغًا مِنَ اللَّهِ وَرِسَالَاتِهِ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَإِنَّ لَهُ نَارَ جَهَنَّمَ خَالِدًا فِيهَا أَبَدًا ﴿٢٣﴾ (سورة الجن: ٢٠-٢٣)

72:20. Say [O Muhammad]: I call on my Lord alone and I do not associate anyone with Him.

72:21. Say: I have no power either to harm or benefit you.

72:22. Say: Verily no one can protect me from [the punishment of] Allah, and I will never find any refuge other than Him.

72:23. [But I can] convey that which I receive from Allah, and His messages. And whoever disobeys Allah and His Messenger, for him is the fire of hell, to abide therein forever.

«Say» to them, O Messenger (ﷺ), explaining the truth of that to which you are calling them: «I call on my Lord alone and I do not associate anyone with Him» that is, I affirm His oneness, for He is One, with no partner or associate, and I shun all others, idols and rivals, and everything that the polytheists take as gods besides Him.

«Say: I have no power either to harm or benefit you» for I am a slave who has no control and no power over anything.

«Say: Verily no one can protect me from [the punishment of] Allah» that is, there is no one I can turn to, to save me from the punishment of Allah. If the Messenger (ﷺ), who is the most perfect of all people, has no power to cause harm or bring benefit, and cannot

ward off from himself any ill that Allah may intend for him, then it is more appropriate that other humans have no power to do so.

«and I will never find any refuge other than Him» that is, no help or supporter other than Him.

«[But I can] convey that which I receive from Allah, and His messages» that is, I have no advantage over people except that Allah chose me to convey His messages and to call people to Him. Thus proof is established against people.

«And whoever disobeys Allah and His Messenger, for him is the fire of hell, to abide therein forever»; what is meant here is disobedience or sin that is so great that it constitutes disbelief, as is clarified by other, clear Qur'anic texts.

As for mere sin, it does not lead to eternity in hell, as is indicated by the verses of the Qur'an, the hadiths of the Prophet (ﷺ) and the consensus of the early generations and leading scholars of this Ummah.



﴿حَتَّىٰ إِذَا رَأَوْا مَا يُوعَدُونَ فَيَسْئَلُونَ مَنْ أضعفُ ناصراً وأقلَّ عدداً﴾ (سورة

الجن: ٢٤)

72:24. When they see what they were promised, then they will realise who is weaker in support and fewer in numbers.

«When they see what they were promised» with their own eyes, and they become certain that it will befall them, «then they will realise» that is, they will know for certain «who is weaker in support and fewer in numbers», when no one else will support them, nor will they be able to help themselves, because they will be gathered each on his own as he was created in the beginning.



﴿قُلْ إِنْ أَدْرِيٓ مَا تُوعَدُونَ أَمْ يَجْعَلُ لَهُ رَبِّيٓ أَمَدًا ﴿٢٥﴾ عَلِيمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَىٰ غَيْبِهِٗ أَحَدًا ﴿٢٦﴾ إِلَّا مَنِ ارْتَضَىٰ مِنْ رَسُولٍ فَإِنَّهُ يَسْلُكُ مِنْ بَيْنِ يَدَيْهِ وَيَخْلُفُهُ رَصَدًا ﴿٢٧﴾ لِيَعْلَمَٓ أَنْ قَدْ أَبْلَغُوا رِسَالَاتِ رَبِّهِمْ وَأَحَاطَ بِمَا لَدَيْهِمْ وَأَحْصَىٰ كُلَّ شَيْءٍ عَدَدًا ﴿٢٨﴾﴾ (سورة الجن: ٢٥-٢٨)

- 72:25. Say: I do not know whether what you are promised is near or my Lord has set for it a far-off day.
- 72:26. Knower of the unseen, He does not disclose His unseen to anyone,
- 72:27. except a Messenger whom He has chosen; then He sends [angels as] guards to go before him and behind him,<sup>27</sup>
- 72:28. so as to ascertain that they [the Messengers] have indeed conveyed the messages of their Lord.<sup>28</sup> He encompasses in His knowledge all their affairs and He keeps count of all things.

﴿Say﴾ to them, if they ask you when will this promise come to pass: ﴿I do not know whether what you are promised is near or my Lord has set for it a far-off day﴾ that is, or it is very far away. Knowledge of that is with Allah alone.

﴿Knower of the unseen, He does not disclose His unseen to anyone﴾ among His creation. Rather He has kept to Himself alone knowledge of all that is secret, hidden and unseen.

<sup>27</sup> These angelic guards are sent to protect the Messenger (ﷺ) during receipt of revelation from Allah, so that the devils cannot add anything to it that is not part of the revelation. (Ibn 'Ashoor, *at-Tahreer wat-Tanweer*)

<sup>28</sup> That is, they have conveyed the message as originally received, protected by the angelic guards.

«He does not disclose His unseen to anyone, except a Messenger whom He has chosen» that is, He tells him of whatever His wisdom dictates.

That is because the Messengers are not like others, for Allah supports them as He does not support anyone else, and He preserved what He revealed to them so that they could convey it perfectly, without letting the devils confuse them or add anything to it or subtract anything from it. Hence Allah says:

«then He sends [angels as] guards to go before him and behind him» that is, to protect him by Allah's command.

«so as to ascertain» thereby «that they [the Messengers] have indeed conveyed the messages of their Lord» by what He has made available to them of the means of doing so.

«He encompasses in His knowledge all their affairs» that is, all that they have and all that they conceal or disclose.

«and He keeps count of all things».

We learn many things from this soorah, including the following:

- That the jinn exist, and that they are accountable, subject to divine commands and prohibitions, and will be requited for their deeds, as is clearly stated in this soorah.
- That the Messenger of Allah (ﷺ) was a Messenger to the jinn, as he was a Messenger to humankind, therefore Allah sent a group of the jinn to listen to what was revealed to him and to convey it to their people.
- The jinn are intelligent and able to learn about the truth. What made them believe was what they understood of the guidance of the Qur'an, because of their good manners in discussing the issue of the Qur'an among themselves.
- Allah cared for His Messenger (ﷺ) and preserved what the Messenger brought. When the signs of his impending prophethood began to appear, that was when the heaven began



to be guarded by shooting stars, and the devils fled from it and were sent away from their listening posts, for Allah showed inestimable mercy towards the earth and its inhabitants, and their Lord wanted to guide them, so He wanted His religion and law to prevail and wanted the people of the earth to know Him, so that their hearts might be filled with joy, people of understanding might rejoice at that, the rituals of Islam might begin to prevail and the worshippers of idols might begin to be suppressed.

- The jinn were very keen to listen to the Messenger (ﷺ), and they crowded around him.
- This soorah contains the command to affirm Allah's oneness and the prohibition on ascribing partners to Him; it explains the condition of creation and that none of creation deserves even an atom's weight of worship, because if it is the case that the Messenger Muhammad (ﷺ) had no power to bring benefits or cause harm, even for himself, then it is known that all of creation is also like that. Therefore it is wrong to take such a creature as a god alongside Allah.
- Allah alone has knowledge of the unseen, so no one among creation has any knowledge of it except one with whom Allah is pleased and whom He has singled out for something of that knowledge.

This is the end of the commentary on Soorat al-Jinn.

All praise and thanks are for Allah, and may the blessings and peace of Allah be upon Prophet Muhammad (ﷺ), his family, and his Companions abundantly until the Day of Judgement.



73.

## Soorat al-Muzzammil

(Makki)



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the name of Allah,  
the Most Gracious, the Most Merciful*



﴿يَأْتِيهَا الْمُرْمَلُ ﴿١﴾ فُرُالَيْلٍ إِلَّا قَلِيلًا ﴿٢﴾ نِصْفَهُ أَوْ انْقُصَ مِنْهُ قَلِيلًا ﴿٣﴾ أَوْزِدْ عَلَيْهِ وَرَتِّلِ  
الْقُرْآنَ تَرْتِيلًا ﴿٤﴾ إِنَّا سَنُلْقِي عَلَيْكَ قَوْلًا ثَقِيلًا ﴿٥﴾ إِنَّ نَاشِئَةَ اللَّيْلِ هِيَ أَشَدُّ وَطْأًا وَأَقْوَمُ قِيلًا  
﴿٦﴾ إِنَّ لَكَ فِي النَّهَارِ سَبْحًا طَوِيلًا ﴿٧﴾ وَاذْكُرْ اسْمَ رَبِّكَ وَتَبَتَّلْ إِلَيْهِ تَبْتِيلًا ﴿٨﴾ رَبُّ الْمَشْرِقِ  
وَالْمَغْرِبِ لَا إِلَهَ إِلَّا هُوَ فَاتَّخِذْهُ وَكِيلًا ﴿٩﴾ وَأَصْبِرْ عَلَى مَا يَقُولُونَ وَأَهْجُرْهُمْ هَجْرًا جَمِيلًا  
﴿١٠﴾ وَذُرِّي وَالْمُكْذِبِينَ أُولَى النِّعْمَةِ وَمَهَلْهُمُ قَلِيلًا ﴿١١﴾﴾ (سورة المزمل: ١-١١)

- 73:1. O you who are enwrapped [in garments],
- 73:2. stand up in prayer throughout the night, except a little,
- 73:3. half of it, or a little less than that,
- 73:4. or a little more; and recite the Qur'an at a measured pace.
- 73:5. Verily We are going to send down to you words of surpassing gravity.
- 73:6. Verily prayer at night is more appropriate for focus and more conducive to proper recitation.
- 73:7. You have plenty of time during the day to attend to mundane matters.

- 73:8. Constantly remember the name of your Lord, and devote yourself completely to Him.
- 73:9. [He is] Lord of the east and the west; there is no god but He, so take Him as Disposer of your affairs.
- 73:10. Bear patiently what they say and keep your distance from them in a dignified manner.
- 73:11. Leave Me to deal with the deniers who are living a life of luxury and ease, and bear with them a little longer.

The one who is enwrapped in garments is the one who is covered with them. The name of this soorah (al-Muzzammil) conveys the same meaning as the name as the one that follows it (al-Muddaththir). This describes what the Messenger of Allah (ﷺ) did when Allah honoured him with His message and began to send down His revelation to him via Jibreel. He saw something the like of which he had never seen, and no one could withstand it except the Messengers, so in the beginning it was something that was deeply shocking to him, when he first saw Jibreel (ﷺ). Therefore he came to his family, deeply shaken, and said:

«Wrap me up, wrap me up.» (Bukhari)

Jibreel came to him and said: “*Iqra*’ (Read)!” He said:

«I am not a reader.» (Bukhari and Muslim)

Then Jibreel embraced him and pressed him to him to the point that he felt he could not take it anymore, and the angel was insisting that he read, then he began to recite. Then Allah made him steadfast, and the revelations started coming frequently, until he attained a level that none of the Messengers before him attained.

*Subhân Allâh*, how great is the difference between the beginning and end of prophethood. Hence Allah addressed him in these terms, as he was at the beginning, when the revelation began.

Allah instructed him to do some acts of worship that were only for him to do, then He instructed him to bear patiently the harm done by his enemies, then He instructed him to carry out His command and call people openly to Allah.

Here Allah enjoins upon him the noblest act of worship, namely prayer, and commands him to do it at the best and most virtuous of times, which is at night.

By His mercy, Allah (ﷻ) did not command him to spend the entire night in prayer; rather He said: ﴿stand up in prayer throughout the night, except a little﴾.

Then He gives an estimate of the length of time: ﴿half of it, or a little less than that﴾ that is, less than half, such as one-third and the like ﴿or a little more﴾ that is, a little more than half, such as two-thirds and the like.

﴿and recite the Qur'an at a measured pace﴾ for reciting it at a measured pace facilitates reflection, has a greater impact on the heart, and enables one to worship Allah by reciting its verses, with complete focus.

﴿Verily We are going to send down to you words of surpassing gravity﴾ that is, We are going to send down to you this Qur'an, which is of surpassing gravity, for its meanings are deeply significant and its attributes are great, and something like this deserves that you should prepare yourself for it, recite at a measured pace, and reflect upon what it contains.

Then Allah mentions the wisdom behind the command to pray at night:

﴿Verily prayer at night﴾ after having slept ﴿is more appropriate for focus and more conducive to proper recitation﴾ that is, it is more likely to achieve the purpose of the Qur'an when one focuses fully on what one is reciting, for there are

few distractions at night, so one will be able to focus and understand the words one recites.

This is in contrast to the day, when these aims are less likely to be achieved. Hence Allah says:

«You have plenty of time during the day to attend to mundane matters» that is, to go about your business, which will lead to distraction and not allow the heart to focus fully.

«Constantly remember the name of your Lord» this includes all kinds of remembrance of Allah (*dhikr*)

«and devote yourself completely to Him» that is, focus on Allah (ﷻ), for focusing on Allah and turning to Him means that one's heart is detached from all creatures and has love for Allah and for everything that brings one close to Him and to attaining His pleasure.

«[He is] Lord of the east and the west» the words translated here as «the east and the west» refer to all the points of sunrise and sunset. So He is Lord of all the points of sunrise and sunset, whatever is there of light and all that they bring of benefits to the upper and lower realms. He is the Lord, Creator and Controller of all things.

«there is no god but He» that is, there is none deserving of worship except the Most High, Who alone deserves to be singled out for love, veneration, respect and honour. Hence He says:

«so take Him as Disposer of your affairs» that is, the One Who takes care of you and controls all your affairs.

Because Allah commanded him to pray in particular, and to remember Him in general terms, that enabled him to develop steadfastness that helped him to bear burdens and do difficult tasks. Allah commanded him to bear with patience the words and insults of the stubborn rejecters who reviled him and the message he brought, and to persist in carrying out the commands of Allah, not letting anyone stop him or deter him. He also commanded him to keep his distance in a dignified manner when it was appropriate to do so, and

to keep a distance without causing any offence. So he was to respond to them by keeping a distance from them, turning away from them and paying no heed to their offensive talk. Yet at the same time Allah commanded him to debate with them in the best manner.

«Leave Me to deal with the deniers» for I will wreak vengeance upon them, and even if I grant them respite, I will not forget about them

«who are living a life of luxury and ease» that is, those who enjoy luxury and wealth, who transgressed when Allah granted them abundant provision and bestowed His bounty upon them. This is like the verses in which Allah (ﷻ) says:

«Indeed, man transgresses all bounds when he believes himself to be self-sufficient.» (al-'Alaq 96: 6-7)

Then Allah warns them of what there is with Him of punishment:



﴿إِنَّ لَدَيْنَا أَنْكَالًا وَحِمِيمًا ﴿١٣﴾ وَطَعَامًا ذَا غُصَّةٍ وَعَذَابًا أَلِيمًا ﴿١٣﴾ يَوْمَ تَرْجُفُ الْأَرْضُ  
وَالْجِبَالُ وَكَانَتِ الْجِبَالُ كَثِيبًا مَهِيلًا ﴿١٤﴾﴾ (سورة الزمّل: ١٢-١٤)

73:12. Verily [awaiting them] with Us will be fetters and a blazing fire,

73:13. and food that chokes, and a painful punishment,

73:14. on the day when the earth and the mountains will shake violently, and the mountains will be like heaps of loose sand.

That is, verily with Us there are «fetters» – this refers to a severe punishment, which We will make severe for those who persist in sins «and a blazing fire», one that is exceedingly hot.

«and food that chokes» because it is so bitter and vile, with a foul taste and putrid stench.

«and a painful punishment» that is, agonising and terrible. That will be

﴿on the day when the earth and the mountains will shake violently﴾ because of the great horror of that day.

﴿and the mountains﴾ which are so firmly planted and solid ﴿will be like heaps of loose sand﴾ that is, they will be like loose and scattered sand, then they will crumble and turn to scattered dust.



﴿إِنَّا أَرْسَلْنَا إِلَيْكُمْ رَسُولًا شَاهِدًا عَلَيْكُمْ كَمَا أَرْسَلْنَا إِلَىٰ فِرْعَوْنَ رَسُولًا ﴿١٥﴾ فَعَصَىٰ فِرْعَوْنُ الرَّسُولَ فَأَخَذْنَاهُ أَخْذًا وَبِيلًا ﴿١٦﴾﴾ (سورة المزمل: ١٥-١٦)

73:15. Verily We have sent to you a Messenger to be a witness over you, as We sent to Pharaoh a Messenger.

73:16. But Pharaoh disobeyed the Messenger, so We seized him with a terrible punishment.

Here Allah (ﷻ) says: Praise your Lord for sending to you this unlettered Arab Prophet, who brings glad tidings and warnings, and is a witness to the deeds of the Ummah; give thanks to Him and show gratitude for this great blessing.

And beware of showing ingratitude for it and disobeying your Messenger, lest you be like Pharaoh, when Allah sent Moosâ ibn 'Imrân to him, to call him to Allah and urge him to affirm His oneness, but he did not believe him; rather he disobeyed him, so Allah seized him with a terrible punishment, one that was severe and far-reaching.



﴿فَكَيْفَ تَتَّقُونَ إِن كَفَرْتُمْ يَوْمًا يَجْعَلُ الْوِلْدَانَ شِيبًا ﴿١٧﴾ السَّمَاءُ مَنفَطْرَةٌ بِهِ ءَ كَانَ وَعْدُهُ مَفْعُولًا ﴿١٨﴾﴾ (سورة المزمل: ١٧-١٨)

- 73:17. How will you protect yourselves, if you persist in disbelief, against [the punishment of] a day which will turn the children's hair grey,
- 73:18. on which the heaven will be rent asunder? His promise will surely be fulfilled.

That is, how will you ransom yourselves and save yourselves on the Day of Resurrection, that momentous day of immense significance, on which children's hair will turn grey and because of which great solid things will melt, the heavens will be rent asunder and the stars will be scattered?

«His promise will surely be fulfilled» that is, it will inevitably come to pass and there is nothing that can prevent it.



﴿إِنَّ هَذِهِ تَذَكُّرَةٌ فَمَنْ شَاءَ اتَّخَذْ إِلَىٰ رَبِّهِ سَبِيلًا﴾ (سورة المزمل: ١٩)

- 73:19. Verily this is a reminder; so let him who will, start his journey towards his Lord.

That is, this exhortation, in which Allah tells us of what will happen on the Day of Resurrection with all its horrors, is a reminder to which the righteous will pay heed, which will serve as a deterrent against sin for the believers.

«so let him who will, start his journey towards his Lord» that is, let him follow a path that will lead to Him, by following His laws, for He has explained them with the utmost clarity.

This indicates that Allah (ﷻ) has given people the power to carry out deeds and has enabled them to do that. So it is not as the Jabaris say, that their deeds are beyond their will, for this notion is contrary to both texts and reason.





﴿۲۰﴾ إِنَّ رَبَّكَ يَعْلَمُ أَنَّكَ تَقُومُ أَدْنَىٰ مِنْ ثُلُثِي اللَّيْلِ وَيَصِفُّهُ، وَتُلْتَهُ، وَطَائِفَةٌ مِّنَ الَّذِينَ مَعَكَ وَاللَّهُ يُقَدِّرُ اللَّيْلَ وَالنَّهَارَ عَلِمَ أَنْ لَنْ تُحْصُوهُ فَتَابَ عَلَيْكُمْ فَاقْرَءُوا مَا تَيَسَّرَ مِنَ الْقُرْآنِ عَلِمَ أَنْ سَيَكُونُ مِنكُمْ مَّرْضَىٰ ۖ وَءآخَرُونَ يَضْرِبُونَ فِي الْأَرْضِ يَبْتَغُونَ مِن فَضْلِ اللَّهِ ۖ وَءآخَرُونَ يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ فَاقْرَءُوا مَا تَيَسَّرَ مِنْهُ وَأَقِيمُوا الصَّلَاةَ وَءَاتُوا الزَّكَاةَ وَأَقْرِضُوا اللَّهَ قَرْضًا حَسَنًا ۚ وَمَا تُقَدِّمُوا لِأَنفُسِكُمْ مِن خَيْرٍ نَّجِدْهُ عِنْدَ اللَّهِ هُوَ خَيْرًا وَأَعْظَمَ أَجْرًا ۚ وَاسْتَغْفِرُوا لِلَّذِينَ تَبَتُّوا أَن يَدْعُوا مِن دُونِ اللَّهِ ۚ إِنَّ اللَّهَ عَفُورٌ رَّحِيمٌ ﴿سورة المزمل: ٢٠﴾

73:20. Verily your Lord knows that you stand up in prayer a little less than two-thirds of the night, or half of it, or one-third of it, as do others among your Companions. Allah alone keeps a precise count of the night and day; He knows that you are not able to keep an accurate count of it, so He has pardoned you. Recite, then, as much of the Qur'an as is easy for you [in the night prayers]. He knows that there are some among you who are ill, and others who are travelling through the land, seeking of Allah's bounty, and others who are fighting in Allah's cause. So recite as much of the Qur'an as is easy for you; establish prayer and give zakâh; and lend to Allah a goodly loan. Whatever good you send forth for your souls you will find it with Allah, better and greater in reward. And seek Allah's forgiveness, for verily Allah is Oft-Forgiving, Most Merciful.

At the beginning of this soorah, Allah (ﷻ) stated that He commanded His Messenger (ﷺ) to spend half of the night in prayer, or one-third of it, or two-thirds of it, and in principle his Ummah is to follow his example with regard to rulings.

And in this verse, Allah tells us that he and a group of the believers with him were doing that.

Because figuring out the time that they were enjoined to pray may be difficult for people, Allah stated that He wanted to make things easier for them, hence He said:

﴿Allah alone keeps a precise count of the night and day﴾ that is, He knows the measure thereof and how much time has passed and how much is left.

﴿He knows that you are not able to keep an accurate count of it﴾ that is, you cannot know the precise measure of it, without overestimating or underestimating, because that requires paying attention and takes too much effort. So He has made the matter easier for you and has commanded you to do that which is attainable, whether it is more or less than what is estimated.

﴿Recite, then, as much of the Qur'an as is easy for you [in the night prayers]﴾ that is, of what you know and what is not difficult for you. That is because the one who prays at night is enjoined to pray so long as he has energy. Then if he feels tired or lazy, or becomes drowsy, let him rest so that he can offer the prayer with ease and in comfort.

Then Allah mentions some of the reasons that dictated reducing the burden and making things easier, as He says:

﴿He knows that there are some among you who are ill﴾ so it is difficult for them to pray for two-thirds of the night, or for half of it, or one-third. So let the one who is sick pray what he can. He is also not required to pray standing, if it is too difficult for him; rather if it is too difficult for him to offer the supererogatory prayer, he may omit it, and he will have the reward of what he used to do when he was healthy.

﴿and others who are travelling through the land, seeking of Allah's bounty﴾ that is, Allah knows that among you are some who are travelling for the purpose of trade, so that they may be independent of means and refrain from asking of people. It is appropriate that such people should not be overburdened, therefore Allah has reduced the obligatory prayer for them, by permitting them to put two prayers

together at the time of one of the prayers and to shorten the four-*rak'ah* prayers.

Similarly, there are also ﴿others who are fighting in Allah's cause. So recite as much of the Qur'an as is easy for you﴾. Allah (ﷻ) mentions two ways of making things easier for the one who is healthy and is not travelling, where attention is paid to his energy level, without burdening him with the issue of working out the exact length of time; rather he may work out the time when praying is best, which is the third of the night that follows the first half.

And things are made easier for the one who is sick or travelling, whether his travel is for the purpose of trade or worship, such as fighting, jihad, Hajj, *'umrah* and the like. Attention is also paid to not overburdening people in these situations.

To Allah be praise, for He has not made any hardship in religion; rather He has made His religion easy and has paid attention to the circumstances of His slaves and that which is in their best spiritual, physical and worldly interests.

Then Allah enjoins two acts of worship, which are the essence and foundation of all acts of worship: establishing prayer, without which religion cannot be sound, and paying zakâh, which is the proof of faith, by means of which help is given to the poor and needy. Hence Allah says:

﴿establish prayer﴾ with all its essential parts, fulfilling its necessary conditions and doing the complementary parts too. ﴿and give zakâh; and lend to Allah a goodly loan﴾ that is, one that is given sincerely for the sake of Allah, with a sincere intention and strong faith, and from permissible sources. This includes both obligatory and recommended kinds of charity.

Then Allah urges us to do good in general terms, as He says: ﴿Whatever good you send forth for your souls you will find it with Allah, better and greater in reward﴾. A good deed brings a tenfold reward, up to seven hundredfold, up to many times more.

It should be noted that an atom's weight of good in this world is many times better than this world and all that it contains, because of what it will lead to in paradise of pleasures and delights. Goodness and righteousness in this world will be the cause of goodness and immense reward in the hereafter, for that is the seed, basis and foundation of goodness in the hereafter. How regrettable is time spent in heedlessness, and how regrettable is time spent without doing any righteous deeds. How regrettable it is to see hearts that are not affected by the exhortation of their Creator, and for whom all the encouragement of the One Who is more merciful to them than they are to themselves is to no avail.

To You be praise, O Allah; to You we complain, and Your help we seek. There is no power and no strength except in You.

﴿And seek Allah's forgiveness, for verily Allah is Oft-Forgiving, Most Merciful﴾. In the command to seek forgiveness after urging people to do good deeds there is a great deal of benefit.

That is because the human being will inevitably fall short with regard to that which is enjoined upon him, either because he does not do it at all, or because he does it imperfectly.

So Allah has commanded us to make up for that by seeking forgiveness. The individual commits sin night and day, and if Allah does not bestow His mercy and forgiveness upon him, he will be doomed.

This is the end of the commentary on Soorat al-Muzzammil.  
All praise and thanks are for Allah, and may the blessings and peace of Allah be upon Prophet Muhammad (ﷺ), his family, and his Companions abundantly until the Day of Judgement.



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# 74. Soorat al-Muddath-thir

(Makki)



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the name of Allah,  
the Most Gracious, the Most Merciful*



﴿بَاتِبِهَا الْمُدَّثِّرُ ۝١ قُمْ فَأَنْذِرْ ۝٢ وَرَبِّكَ فَكَبِّرْ ۝٣ وَيَا بَابَكَ فَطَهِّرْ ۝٤ وَالرُّجْزَ فَاهْجُرْ ۝٥  
وَلَا تَمُنْ فَتَسْتَكْبِرُ ۝٦ وَلِرَبِّكَ فَاصْبِرْ ۝٧﴾ (سورة المدثر: ١-٧)

- 74:1. O you who are covered with your cloak,  
74:2. arise and warn,  
74:3. your Lord magnify,  
74:4. your garments purify,  
74:5. abomination shun,  
74:6. do not give out of a desire for gain,  
74:7. and for the sake of your Lord, be patient.

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We noted above that the words *Muzzammil* and *Muddath-thir* have the same meaning, and that Allah commanded His Messenger (ﷺ) to strive hard in worshipping Him, whether the benefit thereof was limited to him alone or extended to others. We also noted the command to do acts of worship of great virtue, the benefit of which was limited to himself, and to bear with patience the harm of his people.

Here Allah instructs him to openly call people and warn them, as He says:

﴿arise﴾ that is, get up with resolve and vigour  
 ﴿and warn﴾ people in words and deeds that will achieve the purpose and explain what the warning is about, so that people will know how to avoid the punishment.

﴿your Lord magnify﴾ that is, glorify Him by affirming His oneness, and make your aim when warning people the pursuit of His pleasure, and so that people will glorify Him and worship Him.

﴿your garments purify﴾. It may be that what is meant by his garments is all his deeds, and purifying them means making them sincere and carrying them out in the most perfect manner, ridding them of anything that may render them invalid, spoil them or undermine them, such as polytheism, showing off, hypocrisy, self-admiration, arrogance, heedlessness and other attitudes that one is enjoined to avoid in all acts of worship.

That includes purifying one's garments and removing impurities from them, for that is part of purifying one's deeds, especially in the case of prayer, concerning which many of the scholars say that removing physical impurities is one of the conditions of prayer.

Or it may be that what is meant by garments is garments in the usual sense, and that he was commanded to purify them and remove all impurities from them, at all times, especially when beginning to pray. As he was enjoined to purify himself outwardly, then outward purification is part of inward purification.

﴿abomination shun﴾ – it may be that what is meant by abomination is idols and images, that were worshipped alongside Allah. So Allah commanded him to shun them and disavow them, and to reject whatever is attributed to them of words or deeds. Or it may be that what is meant by abomination is all evil deeds and words, in which case it is a command to refrain from sins, both minor and major,

visible and hidden. So that includes the ascription of partners to Allah (*shirk*), and all lesser sins.

«do not give out of a desire for gain» that is, do not give to people and do them favours, whether they have to do with religious or worldly matters, in the hope of gaining more in return, thinking that you have the upper hand over them by virtue of showing them kindness.

Rather you should treat people kindly in whatever ways you can, and forget about your favours to them; do not seek reward for that except with Allah, and treat the one to whom you did a favour and others in the same manner.

«and for the sake of your Lord, be patient» that is, seek reward for your patience and seek the pleasure of Allah (ﷻ) thereby.

The Messenger of Allah (ﷺ) complied fully with the command of his Lord, and hastened to do so. So he warned the people and explained to them, by means of the clear revelations, all that Allah wanted of them. He glorified Allah (ﷻ) and called people to glorify Him, he purified his deeds, both visible and hidden, of all bad elements, and he shunned everything that would take people further away from Allah, such as idols and idol worshippers, and evil and evildoers.

It is thanks to him, after Allah, that the message reached us, without him expecting any recompense or thanks from people for that.

He showed perfect patience for the sake of Allah. He was patient in obeying Allah, and in refraining from disobedience to Allah, and he was patient in accepting the painful decree of Allah, until he surpassed the Messengers of strong resolve, may the blessings and peace of Allah be upon him and upon them all.



﴿فَإِذَا نَفَرُوا فِي النَّافُورِ ﴿٨﴾ فَذَلِكَ يَوْمَئِذٍ يَوْمٌ عَسِيبٌ ﴿٩﴾ عَلَى الْكَافِرِينَ غَيْرُ يَسِيرٍ ﴿١٠﴾﴾

(سورة المذثر: ٨-١٠)

74:8. Then when the Trumpet is sounded,

74:9. that day will be a difficult day,

74:10. not easy for the disbelievers.

That is, when the Trumpet is sounded for all creatures to rise from their graves and gather for the Day of Resurrection, ﴿that day will be a difficult day﴾ because of its many horrors and hardships, ﴿not easy for the disbelievers﴾ because they will despair of all good, and will be certain of their doom and perdition.

What this implies is that it will be easy for the believers, as Allah (ﷻ) says elsewhere:

﴿...The disbelievers will say: This will be a hard day!﴾ (al-Qamar 54: 8)



﴿ ذَرْنِي وَمَنْ خَلَقْتُ وَحِيدًا ﴿١١﴾ وَجَعَلْتُ لَهُ مَالًا مَمْدُودًا ﴿١٢﴾ وَبَيْنَ شُهُودًا ﴿١٣﴾  
 وَمَهْدَتْ لَهُ تَمَهِيدًا ﴿١٤﴾ ثُمَّ يَطْمَعُ أَنْ أَزِيدَ ﴿١٥﴾ كَلَّا إِنَّهُ كَانَ لِآيَاتِنَا عَنِيدًا ﴿١٦﴾ سَأْرِفُهُ  
 صَعُودًا ﴿١٧﴾ إِنَّهُ فَكَّرَ وَقَدَّرَ ﴿١٨﴾ فَقِيلَ كَيْفَ قَدَّرَ ﴿١٩﴾ ثُمَّ قِيلَ كَيْفَ قَدَّرَ ﴿٢٠﴾ ثُمَّ نَطَرَ ﴿٢١﴾ ثُمَّ  
 عَبَسَ وَبَسَرَ ﴿٢٢﴾ ثُمَّ أَدْبَرَ وَاسْتَكْبَرَ ﴿٢٣﴾ فَقَالَ إِنْ هَذَا إِلَّا سِحْرٌ يُؤْتَرُ ﴿٢٤﴾ إِنْ هَذَا إِلَّا قَوْلُ الْبَشَرِ ﴿٢٥﴾  
 سَأَصْلِيهِ سَفَرًا ﴿٢٦﴾ وَمَا أَدْرَاكَ مَا سَفَرٌ ﴿٢٧﴾ لَا يَبْقَى وَلَا تَذَرُ ﴿٢٨﴾ لَوْ آخُذَةٌ لِلْبَشَرِ ﴿٢٩﴾ عَلَيْهَا  
 تِسْعَةَ عَشَرَ ﴿٣٠﴾ وَمَا جَعَلْنَا أَحْسَبَ النَّارِ إِلَّا مَلَائِكَةً وَمَا جَعَلْنَا عِدَّتَهُمْ إِلَّا فِتْنَةً لِلَّذِينَ كَفَرُوا  
 لِيَسْتَفِيقَ الَّذِينَ أُوتُوا الْكِتَابَ وَيَزِدَّ الَّذِينَ آمَنُوا إِيمَانًا وَلَا يَرْتَابَ الَّذِينَ أُوتُوا الْكِتَابَ وَالْمُؤْمِنُونَ  
 وَلِيَقُولَ الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ وَالْكَافِرُونَ مَاذَا أَرَادَ اللَّهُ بِهَذَا مَثَلًا كَذَلِكَ يُضِلُّ اللَّهُ مَنْ يَشَاءُ وَيَهْدِي  
 مَنْ يَشَاءُ وَمَا يَعْلَمُ جُودَ رَبِّكَ إِلَّا هُوَ وَمَا هِيَ إِلَّا ذِكْرٌ لِلْبَشَرِ ﴿٣١﴾ ﴾ (سورة المدثر: ١١-٣١)

74:11. Leave Me to deal with the one whom I created alone [and penniless].



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- 74:12. then gave him abundant wealth,  
74:13. and sons by his side,  
74:14. and smoothed the way for him to power and status,  
74:15. yet he desires that I should give him more.  
74:16. By no means! For he stubbornly denies Our revelations.  
74:17. I will subject him to an overwhelming punishment.  
74:18. He reflected and deliberated.  
74:19. May he perish, how he deliberated!  
74:20. Again, may he perish, how he deliberated!  
74:21. Then he looked around,  
74:22. then he frowned and scowled,  
74:23. then he turned away insolently,  
74:24. and said: This is nothing but magic handed down;  
74:25. this is nothing but the words of a human being!  
74:26. I will admit him to hell,  
74:27. and how could you know what hell is?  
74:28. It leaves nothing and spares no one,  
74:29. scorching the skin.  
74:30. Appointed over it are nineteen [angels].  
74:31. We have appointed none but angels as keepers of the fire, and  
We have only mentioned their number as a trial for those who  
disbelieve, so that those who were given the Book might attain  
certainty and those who believe might increase in faith; so  
that those who were given the Book and the believers might  
have no doubts; and so that those in whose hearts is a disease  
and the disbelievers might say: What does Allah mean by this  
number? Thus Allah leaves to stray whomever He wills and  
guides whomever He wills, and no one knows the hosts of your  
Lord but He. This is but a reminder to humankind.
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These verses were revealed concerning al-Waleed ibn al-Mugheerah, who stubbornly rejected the truth and openly fought and opposed Allah and His Messenger (ﷺ). Therefore Allah condemned him as He condemned no one else, and this is the requital of everyone who stubbornly rejects and opposes the truth: he will be disgraced in this world and the punishment of the hereafter is more shameful. Hence Allah said:

«Leave Me to deal with the one whom I created alone [and penniless]» that is, I created him alone, without wealth, without family and without anything else, and I kept caring for him and causing him to grow.

«then gave him abundant wealth» that is, I gave him a great deal of wealth, and I gave him «sons», that is, male children «by his side» that is, they are with him constantly, he enjoys their company, his needs are met by them, and he has their support.

«and smoothed the way for him to power and status» that is, I gave him power in this world and granted him the means of attaining it, so that he was able to get all that he wanted and desired.

«yet» despite these blessings and favours «he desires that I should give him more» that is, he desires to attain bliss in the hereafter as he attained blessings in this world.

«By no means!» That is, it will not be as he hopes; on the contrary, the outcome will be other than what he seeks.

That is because «he stubbornly denies Our revelations» that is, he recognised them, but then he stubbornly denied them. They called him to the truth, but he did not submit to it.

And he was not content simply to turn away from the revelations; rather he began to oppose them and strive to undermine them. Hence Allah says of him:

«He reflected» that is, he thought to himself «and deliberated» about saying something to undermine the Qur'an.

«May he perish, how he deliberated! Again, may he perish, how he deliberated!» because he deliberated about something that was beyond him and tried to do something that he and his ilk will never be able to do.

«Then he looked around», not saying a word, «then he frowned and scowled» – what appears to be the case is that this was out of resentment and hatred towards the truth.

«then he turned away insolently» and as a result of his intellectual, physical and verbal efforts, he said:

«This is nothing but magic handed down; this is nothing but the words of a human being» that is, this is not the words of Allah, rather it is the words of human beings, and it is not the words of good human beings, rather it is the words of evildoers and bad people, namely liars and magicians.

May he perish, how far away he was from the truth and how deserving he is of doom and perdition!

How could anyone think or imagine that the most sublime and greatest of words, the words of the Almighty Lord, the Majestic and Most Generous, could resemble the words of poor, imperfect humans?

How could this stubborn liar dare to describe in such terms the words of Allah, Who originates and recreates?

He deserves nothing but severe punishment and divine vengeance. Hence Allah (ﷻ) says: «I will admit him to hell, and how could you know what hell is? It leaves nothing and spares no one» that is, because of its intensity it does not leave anything of the one who is punished but it will reach it.

«scorching the skin» that is, it will scorch and burn them with its punishment, causing them pain with its extreme heat and cold.

«Appointed over it are nineteen [angels]» as its keepers. They are harsh and stern, never disobeying Allah in what He commands them, and they do what they are commanded to do.

﴿We have appointed none but angels as keepers of the fire﴾, because they are so strong and powerful ﴿and We have only mentioned their number as a trial for those who disbelieve﴾ what is meant is: We have told you the number so that We may make known who is sincere and who is lying. This is indicated by the words that follow this statement: ﴿so that those who were given the Book might attain certainty and those who believe might increase in faith﴾. For the People of the Book, if the number mentioned matches and is exactly the same as the number that they have, this will increase them in certainty of the truth. For the believers, every time Allah sent down a verse and they believed in it, that increased them in faith.

﴿so that those who were given the Book and the believers might have no doubts﴾ that is, so as to dispel doubts from them.

These are important objectives to which people of mature understanding pay attention and care about, striving to increase their certainty and faith at all times, with regard to issues of religion, and to ward off doubt and illusion that could undermine the truth in a person's mind. Whatever Allah revealed to His Messenger (ﷺ), He made it lead to all these sublime benefits and made it a means of distinguishing the liars from those who are sincere.

Hence He says: ﴿and so that those in whose hearts is a disease﴾ namely doubt, confusion and hypocrisy, ﴿and the disbelievers might say: What does Allah mean by this number?﴾ This is reflective of confusion, doubt and disbelief in the revelations of Allah on their part. This is how Allah guides those whom He guides and leaves to stray those whom He leaves to stray. Hence He says: ﴿Thus Allah leaves to stray whomever He wills and guides whomever He wills﴾. Whomever Allah guides, He makes what He revealed to His Messenger (ﷺ) a mercy in his case, increasing him in faith and religious commitment.

And whomever He leaves to stray, He causes what He revealed to His Messenger (ﷺ) to increase him in wretchedness, confusion

and darkness. What is required is to receive what Allah and His Messengers tell us with acceptance and submission.

For no one knows the hosts of your Lord, the angels and others, ﴿but He﴾, so if you are ignorant of His hosts, and the All-Knowing, All-Aware tells you of them, then you must believe what He tells you, without any doubt.

﴿This is but a reminder to humankind﴾ that is, the purpose of this exhortation and admonition is not in vain; rather its purpose is to remind people of that which will benefit them, so that they may do it, and of that which will harm them, so that they may avoid it.



﴿كَلَّا وَالْقَمَرَ ٣٢﴾ وَاللَّيْلَ إِذَا أَذْبَرَ ٣٣﴾ وَالصُّبْحَ إِذَا أَسْفَرَ ٣٤﴾ إِنَّهَا لِأَحَدَى الْكَبِيرِ ٣٥﴾ نَذِيرًا  
لِّلْبَشَرِ ٣٦﴾ لِمَنْ شَاءَ مِنْكُمْ أَنْ يَتَقَدَّمَ أَوْ يَتَأَخَّرَ ٣٧﴾ كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهينَةٌ ٣٨﴾ إِلَّا أَصْحَابَ  
الْأَيْمَنِ ٣٩﴾ فِي جَنَّتِ بِسَاءَ لَوْنٍ ٤٠﴾ عَنِ الْمُجْرِمِينَ ٤١﴾ مَا سَلَكَكُمْ فِي سَقَرٍ ٤٢﴾ قَالُوا لَئِن لَّمْ يَكُنْ  
مِنَ الْمُصَلِّينَ ٤٣﴾ وَلَوْ نَشَاءُ لَمَمَسْتُمُ الْمَسْكِينِ ٤٤﴾ وَكُنَّا نَخُوضُ مَعَ الْخَائِضِينَ ٤٥﴾ وَكُنَّا  
نُكَذِّبُ بِيَوْمِ الدِّينِ ٤٦﴾ حَتَّىٰ آتَيْنَا الْبَقِيَّةَ ٤٧﴾ فَمَا نَنْفَعُهُمْ شَفَعَةُ الشَّفِيعِينَ ٤٨﴾ فَمَا لَهُمْ  
عَنِ التَّذْكَرَةِ مُعْرِضِينَ ٤٩﴾ كَانَتْهُمْ حُمْرٌ مُّسْتَنْفِرَةٌ ٥٠﴾ فَرَّتْ مِنْ قَسْوَرَةٍ ٥١﴾ بَلْ يُرِيدُ كُلُّ  
أَمْرٍ مِنْهُمْ أَنْ يُوَفَّىٰ صُحْفًا مُّنْشَرَةً ٥٢﴾ كَلَّا بَلْ لَا يَخَافُونَ الْآخِرَةَ ٥٣﴾ كَلَّا إِنَّهُ  
تَذْكَرَةٌ ٥٤﴾ فَمَنْ شَاءَ ذَكَرْهُ ٥٥﴾ وَمَا يَذْكُرُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ هُوَ أَهْلُ الْقُوَىٰ وَأَهْلُ  
الْمَعْرِفَةِ ٥٦﴾ ﴿سورة المذثر: ٣٢-٥٦﴾

74:32. Nay; by the moon,

74:33. and by the night when it departs,

74:34. and by the dawn when it brightens,

74:35. verily it [hell] is one of the gravest of matters,

74:36. a warning to humankind,

- 74:37. to whomever among you wishes to advance or regress.  
 74:38. Every person is held in pledge for what he earns,  
 74:39. except those on the right.  
 74:40. In gardens they will ask one another  
 74:41. about the evildoers:  
 74:42. What brought you to hell?  
 74:43. They will say: We were not among those who prayed,  
 74:44. and we did not feed the poor,  
 74:45. and we indulged in vain discourse along with those who indulged therein,  
 74:46. and we denied the Day of Judgement,  
 74:47. until that which was certain [namely, death] came to us.  
 74:48. So the intercession of the intercessors will not benefit them.  
 74:49. Then what is the matter with them, that they turn away from the Reminder [the Qur'an],  
 74:50. as if they were startled [wild] donkeys  
 74:51. fleeing from a lion?  
 74:52. Indeed each one of them wants to be given an unfurled scroll.<sup>29</sup>  
 74:53. By no means! Rather they do not fear the hereafter.  
 74:54. Nay, verily this is a reminder,  
 74:55. so let him who will pay heed.  
 74:56. But they will not pay heed unless Allah wills. He is most worthy of being feared and most worthy of granting forgiveness.

﴿Nay; by the moon...﴾ Here Allah (ﷻ) swears by the moon, by the night when it departs, and by the day when it grows light, because these things are among the great signs of Allah that highlight the perfect nature of His might, His wisdom, the vastness of His power,

<sup>29</sup> That is, an unfurled scroll of revelation, direct from Allah, instructing him to follow the Prophet (ﷺ).

the far-reaching nature of His mercy and the all-encompassing nature of His knowledge.

What is attested to is that ﴿verily it [hell] is one of the gravest of matters﴾ that is, it is one of the greatest calamities and gravest issues. So if We tell you about it, and you are aware of it and understand it, then let whoever will among you go ahead and do that which will bring him closer to his Lord and to His pleasure, and will bring him closer to paradise;

or let him refrain from doing that for which he was created and that which Allah loves and which pleases Him, and let him commit sins that will bring him closer to the fire of hell, as Allah (ﷻ) says elsewhere: ﴿Say: This is the truth from your Lord. So let him who will, believe; and let him who will, disbelieve...﴾ (*al-Kahf* 18: 29)

﴿Every person is held in pledge for what he earns﴾ that is, he is firmly yoked to his deeds, for which he may deserve punishment ﴿except those on the right﴾ for they are not held in pledge; rather they will be released and let go

﴿In gardens they will ask one another about the evildoers﴾ that is, in the gardens where they will have all that they sought and they will achieve the highest level of comfort, security and reassurance, they will start to ask one another questions, and in the course of their discussion they will ask about the evildoers: what happened to them, and did they find what Allah promised them?

They will say to one another: Shall we look for them? Then they will look down and see them in the middle of the blazing fire, and they will say to them:

﴿What brought you to hell?﴾ That is, what caused you to enter it? For what sin did you deserve it?

﴿They will say: We were not among those who prayed, and we did not feed the poor﴾, so we showed no sincerity towards Allah and no kindness or help to people who were in need.

﴿and we indulged in vain discourse along with those who indulged therein﴾ that is, we used to indulge in falsehood and oppose the truth. ﴿and we denied the Day of Judgement﴾ as a result of indulging in vain discourse, which was an implicit rejection of the truth. One of the most obvious of truths is the Day of Judgement, which is the occasion of requital for deeds, when the dominion of Allah will be made manifest and He will judge all people with justice.

We persisted in that evil way, ﴿until that which was certain [namely, death] came to us﴾. When they died in a state of disbelief, at that point it became impossible for them to seek a way out of the trouble in which they found themselves, and the door of hope was closed to them.

﴿So the intercession of the intercessors will not benefit them﴾ because no one can intercede except one with whom Allah is pleased, but Allah is not pleased with the deeds of these people.

Having explained the fate of those who differ and warned of what will happen to them, Allah now rebukes and blames those who are still alive, as He says:

﴿Then what is the matter with them, that they turn away from the Reminder [the Qur'an]﴾ in rejection and heedlessness, ﴿as if﴾, in their strong aversion towards it ﴿they were startled [wild] donkeys﴾ that is, as if they were wild donkeys who got startled and alarmed one another, so they began to run even faster, ﴿fleeing from a lion﴾ – the word translated here as ﴿lion﴾ may refer to a hunter who is shooting arrows at them, or to a lion or other predator.

This is a depiction of the strongest kind of aversion towards the truth, yet even with this turning away and aversion, they make big demands, for ﴿Indeed each one of them wants to be given an unfurled scroll﴾ to be sent down to him from heaven, and he claims that he will not follow the truth unless he receives that. But they were lying, for even if every sign came to them, they would not believe until they saw the painful punishment. Clear signs had already come to them



that highlighted and explained the truth; if there had been anything good in them, they would have believed.

Hence Allah says: ﴿By no means﴾, We will not give them what they demand, for their only aim is to outwit the Prophet (ﷺ).

﴿Rather they do not fear the hereafter﴾ for if they did fear it, they would not have done what they did.

﴿Nay, verily this is a reminder﴾ – the pronoun refers either to this soorah or to what it contains of this admonition.

﴿so let him who will pay heed﴾ because the way has been shown to him clearly, and evidence has been presented to him.

﴿But they will not pay heed unless Allah will﴾ for His will is always done and is all-encompassing; no event, great or small, goes beyond His will. This is a refutation of the Qadaris, who do not believe that people's deeds are subject to the will of Allah, and of the Jabarists who claim that man has no free will or any deed of his own in a true sense, rather he is compelled to do what he does. But here Allah (ﷻ) affirms that people do have free will in a true sense and in reality, but He states that their will is subordinate to His will.

﴿He is most worthy of being feared and most worthy of granting forgiveness﴾ that is, He is most worthy of being feared and worshipped, because He is God and none is deserving of worship except Him; and He is most worthy to forgive those who fear Him and seek His pleasure.

This is the end of the commentary on Soorat al-Muddath-thir.

All praise and thanks are for Allah, and may the blessings and peace of Allah be upon Prophet Muhammad (ﷺ), his family, and his Companions abundantly until the Day of Judgement.



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75.  
Soorat al-Qiyâmah



(Al-Makki)

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the name of Allah,  
the Most Gracious, the Most Merciful*



﴿لَا أَقْسِمُ بِيَوْمِ الْقِيَامَةِ ۖ﴾ وَلَا أَقْسِمُ بِالنَّفْسِ اللَّوَّامَةِ ﴿٢﴾ أَيَحْسَبُ الْإِنْسَانُ أَنْ نَجْمَعَ عِظَامَهُ، ﴿٣﴾ بَلَىٰ قَادِرِينَ عَلَىٰ أَنْ نُسَوِّيَ بَنَانَهُ، ﴿٤﴾ بَلَىٰ يُرِيدُ الْإِنْسَانُ لِيَفْجُرَ أَمَامَهُ، ﴿٥﴾ يَسْتَلْ أَيَّانَ يَوْمِ الْقِيَامَةِ ﴿٦﴾ (سورة القيامة: ١-٦)

- 75:1. Verily I swear by the Day of Resurrection,  
75:2. and verily I swear by the self-reproaching soul,  
75:3. does man think that We will not reassemble his bones?  
75:4. Indeed We are able to perfectly restore his fingertips.  
75:5. But man desires to persist in his evil ways,  
75:6. and asks [derisively]: When will this Day of Resurrection be?
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﴿Verily I swear by the Day of Resurrection﴾ – what is sworn by here is the same as that to which the oath attests, namely the resurrection after death and the rising of people from their graves,

then their standing and waiting for the Lord's judgement concerning them.

﴿and verily I swear by the self-reproaching soul﴾ – this refers to all souls, both good and wicked. The soul is described as self-reproaching because it hesitates a great deal and reproaches itself, and it does not remain steady in any condition. And at the time of death, the soul begins to reproach the person for what he has done; even the believer's soul will reproach him for what he did in this world of being negligent and falling short in some duties, or becoming heedless.

The oath sworn by the requital, to confirm that the requital will indeed take place, is combined with mention of the one who will deserve requital on the Day of Resurrection. Then Allah tells us that, despite this, some stubborn people deny the Day of Resurrection, as He says:

﴿does man think that We will not reassemble his bones﴾ after death? This is like what Allah says elsewhere:

﴿...He says: Who can give life to bones that have crumbled to dust?﴾  
(*Yâ Seen* 36: 78)

In his ignorance and enmity, man thinks it unlikely that Allah is able to recreate his bones, which are the framework that support his body. Allah responds to him by saying:

﴿Indeed We are able to perfectly restore his fingertips﴾ that is, the ends of his fingers and his bones, which implies the recreation of all parts of the body, because once the fingertips are there, then the physical creation of the body is complete.

Man's denial of the power of Allah (ﷻ) is not due to any lack of evidence to that effect; rather he took this stance because his intention is to deny what lies ahead of him of the resurrection.

Then Allah tells us of what will happen on the Day of Resurrection:

﴿إِذَا بَرِقَ الْبَصَرُ ﴿٧﴾ وَخَسَفَ الْقَمَرُ ﴿٨﴾ وَجُمِعَ الشَّمْسُ وَالْقَمَرُ ﴿٩﴾ يَقُولُ الْإِنْسَانُ يَوْمَئِذٍ أَيْنَ الْمَفْرُؤُ ﴿١٠﴾ كَلَّا لَا وَزَرَ ﴿١١﴾ إِلَىٰ رَبِّكَ يَوْمَئِذٍ الْمُسْتَقَرُّ ﴿١٢﴾ يُنَبِّئُ الْإِنْسَانَ يَوْمَئِذٍ بِمَا قَدَّمَ وَأَخَّرَ ﴿١٣﴾ بَلِ الْإِنْسَانُ عَلَىٰ نَفْسِهِ بَصِيرَةٌ ﴿١٤﴾ وَلَوْ أَلْفَىٰ مَعَاذِرَهُ ﴿١٥﴾﴾ (سورة القيامة: ٧-١٥)

- 75:7. So when the eyes stare fixedly,  
 75:8. and the moon loses its light,  
 75:9. and the sun and moon are brought together,  
 75:10. on that day man will say: Where shall I flee?  
 75:11. Nay, there is no refuge!  
 75:12. On that day the final destination will be with your Lord.  
 75:13. On that day man will be informed of what he sent on ahead and left behind.  
 75:14. Indeed man is well aware of what he is doing,  
 75:15. even though he may offer his excuses [to justify his deeds].

﴿So when the eyes stare fixedly﴾ that is, when the resurrection comes, the eyes will stare fixedly in great horror, without blinking. This is like the passage in which Allah (ﷻ) says:

﴿...He is only giving them respite until a day when the eyes will stare fixedly [in horror]. They will rush headlong, heads raised, eyes unblinking and hearts void.﴾ (Ibrāheem 14: 42-43)

﴿and the moon loses its light﴾ that is, its light and its dominance disappear,

﴿and the sun and moon are brought together﴾ although they have never been brought together since Allah created them. Allah (ﷻ) will bring them together on the Day of Resurrection, and the moon will lose its light and the sun will cease to shine. Then they will be thrown into the fire, so that people will see that they are subject to Allah's

dominion, and so that those who used to worship them will see that they were wrong.

«On that day man will say», when he sees that great upheaval: «Where shall I flee?» That is, where can I run to and escape from what has befallen us?

«Nay, there is no refuge» that is, there is no place for anyone to turn to except to Allah.

«On that day the final destination will be with your Lord» for all people. No one will be able to hide himself or flee from that place; rather each one will inevitably be stopped so that he may be required for his deeds. Hence Allah says:

«On that day man will be informed of what he sent on ahead and left behind» that is, all his deeds both good and bad, from the beginning of his life until the end, and he will be informed about something that he cannot deny.

«Indeed man is well aware of what he is doing» that is, he is witness to it and knows the consequences thereof.

«even though he may offer his excuses [to justify his deeds]»; those excuses will not be accepted when a person is confronted with his deeds and will admit them. This is like the verse in which Allah (ﷻ) says:

«[It will be said to him:] Read your own record; sufficient is your own soul as a reckoner against you this day.» (*al-Isrâ' 17: 14*)

Even if he does deny or give an excuse for what he did, his denial and excuse will not benefit him in the slightest, for his own hearing and vision, and all his faculties, will testify against him and tell of what he used to do. The time for rebuke will be over and it will be of no benefit.

«On that day, no excuse will benefit those who did wrong, nor will they be allowed to make amends.» (*ar-Room 30: 57*)



﴿لَا تَحْرُكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ﴾ ۞ ﴿۱۶﴾ إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ ﴿۱۷﴾ فَإِذَا قَرَأْتَهُ فَانصتْ لَهُ، ﴿۱۸﴾ ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُ ﴿۱۹﴾ (سورة القيامة: ۱۶-۱۹)

- 75:16. Do not move your tongue [O Prophet] in haste to repeat and memorise this revelation.
- 75:17. Verily it is incumbent upon Us to enable you to memorise it and enable you to recite it.
- 75:18. So when We recite it [through Jibreel], follow its recitation attentively.
- 75:19. Then it is incumbent upon Us to make its meanings clear.

When Jibreel brought the revelation to him and began to recite it to him, the Prophet (ﷺ) would hasten to recite it – out of eagerness – before Jibreel had finished reciting, and would recite it along with him. But Allah told him not to do that, and said:

﴿...Do not hasten to repeat [the newly-revealed verses of] the Qur'an before its revelation to you is completed...﴾ (Tā Hâ 20: 114)

And here Allah says: ﴿Do not move your tongue [O Prophet] in haste to repeat and memorise this revelation﴾.

Then He guaranteed that He would inevitably enable him to memorise it and recite it, and that Allah would enable him to learn it by heart, as He said:

﴿Verily it is incumbent upon Us to enable you to memorise it and enable you to recite it﴾. The reason for the eagerness in your heart is your concern that you may miss it or forget it, but if Allah guarantees it for you, then there is no need for that.

﴿So when We recite it [through Jibreel], follow its recitation attentively﴾ then when Jibreel has completed the recitation of what Allah has revealed to you, follow what he recites.

«Then it is incumbent upon Us to make its meanings clear» that is, to explain its meanings. Thus Allah promised him that He would preserve its wording and preserve its meanings, and this is the highest level of preservation. So the Prophet (ﷺ) complied with the etiquette enjoined by his Lord. When Jibreel recited Qur'an to him after that, he would listen attentively, then when he had finished, he would recite it.

This verse highlights the etiquette of receiving knowledge; the learner should not hasten to ask questions before the teacher has finished explaining the issue that he started discussing. Then when he has finished, the learner may ask about anything he did not understand.

Similarly, if there is something at the beginning that needs to be questioned or approved, one should not hasten to either question it or accept it, until the speaker has finished speaking, so that it may become clear what his words contain of truth or falsehood, and so that the listener may understand it in such a way that he can comment on it.

This verse also highlights the fact that just as the Prophet (ﷺ) explained to his Ummah how to recite the words of the Qur'an, he also explained its meanings to them.



﴿كَلَّا بَلْ تُحِبُّونَ الْعَاجِلَةَ ﴿٢٠﴾ وَتَذُرُونَ الْآخِرَةَ ﴿٢١﴾ وَجُوهٌ يَوْمَئِذٍ نَّاصِرَةٌ ﴿٢٢﴾ إِلَىٰ رَبِّهَا نَاظِرَةٌ ﴿٢٣﴾  
 وَجُوهٌ يَوْمَئِذٍ بِاسِرَةٍ ﴿٢٤﴾ تَطْمَنُّنَ أَنْ يُفْعَلَ بِهَا فَاقِرَةٌ ﴿٢٥﴾﴾ (سورة القيامة: ٢٥-٢٠)

75:20. Nay, but you [O people] love this present life,

75:21. and are heedless of the hereafter.

75:22. On that day, some faces will be radiant,

75:23. gazing upon their Lord.

75:24. And on that day, some faces will be gloomy,

75:25. knowing that a great calamity is about to befall them.

That is, what has made you negligent and caused you to turn away from the admonition and reminder of Allah is the fact that you ﴿love this present life﴾ and are striving for worldly gains, pleasures and desires, and you are giving it precedence over the hereafter. So you are failing to strive for the hereafter, because the delights and pleasures of this world are immediate, and man is fond of that which is immediate, whereas the eternal bliss of the hereafter is deferred. It is for this reason that you are negligent about the hereafter, and you ignore it as if you were not created for it, and as if this worldly realm were the eternal realm for the sake of which you are spending your precious lives and striving for it night and day. Thus facts are turned upside down, which results in loss.

If you gave precedence to the hereafter over this world, and looked at the consequences of things with insight and wisdom, you would have prospered and made gains with no loss, and you would have triumphed in a way that is untainted by misery.

Then Allah mentions that which prompts one to give precedence to the hereafter, by explaining the various states in which people will find themselves. He says concerning the reward of those who gave precedence to the hereafter over this world:

﴿On that day, some faces will be radiant﴾ that is, they will be beautiful, beaming brightly and filled with light, because of the joy and delight in their hearts and souls.

﴿gazing upon their Lord﴾ that is, looking at their Lord, according to their status:

Some of them will gaze upon Him every day, morning and afternoon; some will gaze upon Him once every week. Thus they will have the joy of gazing upon His noble Countenance and astounding beauty, for there is nothing like unto Him. When they see Him, they will forget the state of bliss in which they are, and they will attain inexpressible joy and happiness. Their faces will be radiant and will



increase in beauty. We ask Allah, the Most Generous, to make us among them.

And Allah says concerning those who give precedence to this world over the hereafter:

﴿And on that day, some faces will be gloomy﴾ that is, frowning and scowling, utterly humiliated

﴿knowing that a great calamity﴾ that is, a severe and painful punishment ﴿is about to befall them﴾, and this is why their faces have changed and they are frowning.



﴿كَلَّا إِذَا بَلَغَتِ التَّرَاقِيَ ﴿٦٦﴾ وَقِيلَ مَنْ رَاقٍ ﴿٦٧﴾ وَظَنَّ أَنَّهُ الْفِرَاقُ ﴿٦٨﴾ وَالنَّفْسَ السَّاقِطَ بِالسَّاقِ ﴿٦٩﴾  
 إِلَىٰ رَبِّكَ يَوْمَئِذٍ الْمَسَاقُ ﴿٧٠﴾ فَلَا صَدَقَ وَلَا صَلَّىٰ ﴿٧١﴾ وَلَكِنْ كَذَّبَ وَتَوَلَّىٰ ﴿٧٢﴾ ثُمَّ ذَهَبَ إِلَىٰ أَهْلِيهِ  
 يَتَمَطَّىٰ ﴿٧٣﴾ أُولَىٰ لَكَ فَأُولَىٰ ﴿٧٤﴾ ثُمَّ أُولَىٰ لَكَ فَأُولَىٰ ﴿٧٥﴾ أَيَحْسَبُ الْإِنْسَانُ أَنْ يُتْرَكَ سُدًى ﴿٧٦﴾ أَلَمْ  
 يَكُنْ نَاطِقًا مِن مَّنِي يَمْنَىٰ ﴿٧٧﴾ ثُمَّ كَانَ عَاقِبَةَ فِخْلٍ فَسَوَىٰ ﴿٧٨﴾ جَعَلَ مِنْهُ الزَّوْجَيْنِ الذَّكَرَ وَالْأُنثَىٰ ﴿٧٩﴾  
 أَلَيْسَ ذَلِكَ بِقَادِرٍ عَلَىٰ أَنْ يُحْيِيَ الْمَوْتَىٰ ﴿٨٠﴾﴾ (سورة القيامة: ٢٦-٤٠)

- 75:26. Indeed, when [the departing soul] reaches the throat,  
 75:27. and it is said: Is there any healer [who could save him now]?  
 75:28. – and [the dying person] realises that it is his final departure,  
 75:29. and agony is heaped on agony;<sup>30</sup>  
 75:30. on that day, he will be driven unto your Lord.  
 75:31. He neither believed nor prayed;  
 75:32. rather he denied and turned away,  
 75:33. and went swaggering back to his family.  
 75:34. Woe to you [O man], and again woe!

<sup>30</sup> That is, the agony and distress of departing this world is combined with the agony and fear of entering the hereafter.

- 75:35. Then woe to you, and again woe!  
 75:36. Does man think that he will be left unchecked?  
 75:37. Was he not a drop of semen emitted,  
 75:38. then he became a clinging clot, then Allah formed him and fashioned him,  
 75:39. and made from him the two genders, male and female?  
 75:40. Is not He Who has done that able to bring the dead to life?

Here Allah (ﷻ) admonishes His slave and reminds him of the situation of the dying person: when his soul reaches his throat, at that point he will be in great distress and will seek every means that he thinks will help him to attain healing and relief.

Hence Allah says: ﴿and it is said: Is there any healer [who could save him now]?﴾ That is, anyone who could perform *ruqyah*, because they have lost all hope of regular ways of healing, so there is nothing left but to pursue divine means. But when the divine will and decree comes, it cannot be put back.

﴿and [the dying person] realises that it is his final departure﴾ from this world, ﴿and agony is heaped on agony﴾ that is, hardships come one after another and are heaped up on one another, and the matter becomes serious and his distress becomes immense, and the soul that is used to being in the physical body is meant to depart, but it is still with it, and soon it will be driven to Allah (ﷻ) so that He may requite it for its deeds and make it admit its misdeeds.

But the stubborn person who does not benefit from the revelations will still persist in his transgression, disbelief and obstinacy.

﴿He neither believed﴾ that is, he did not believe in Allah, His angels, His Books, His Messengers, the Last Day, and the divine decree, both good and bad.

﴿nor prayed; rather he denied﴾ the truth ﴿and turned away﴾ from the divine commands and prohibitions, at the time when he was at ease with himself and did not fear his Lord; rather he ﴿went swaggering back to his family﴾, not caring about anything.

Allah warns him by saying: ﴿Woe to you [O man], and again woe! Then woe to you, and again woe!﴾ This is a repeated threat.

Then He reminds him of his original creation, as He says: ﴿Does man think that he will be left unchecked﴾ that is, left alone, with no commands and prohibitions, and no reward or punishment?

This is wrong thinking, and is thinking of Allah in terms that are not appropriate to His wisdom.

﴿Was he not a drop of semen emitted, then﴾ after having been a drop of semen, ﴿he became a clinging clot﴾ of blood, ﴿then Allah formed him﴾ from the clot, making him a living being, and fashioned him properly,

﴿and made from him the two genders, male and female? Is not He Who has done that﴾ namely creating man and causing him to go through these stages of development ﴿able to bring the dead to life?﴾ Indeed He is able to do all things.

This is the end of the commentary on Soorat al-Qiyamah.

All praise and thanks are for Allah, and may the blessings and peace of Allah be upon Prophet Muhammad (ﷺ), his family, and his Companions abundantly until the Day of Judgement.



76.

## Soorat al-Insân

(Makkah)



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the name of Allah,  
the Most Gracious, the Most Merciful*



﴿ هَلْ أَتَى عَلَى الْإِنْسَانِ حِينٌ مِّنَ الدَّهْرِ لَمْ يَكُن شَيْئًا مَّذْكُورًا ﴿١﴾ إِنَّا خَلَقْنَا الْإِنْسَانَ مِّنْ نُّطْفَةٍ أَمْشَاجٍ نَّبْتَلِيهِ فَجَعَلْنَاهُ سَمِيعًا بَصِيرًا ﴿٢﴾ إِنَّا هَدَيْنَاهُ السَّبِيلَ إِمَّا شَاكِرًا  
وَإِمَّا كَفُورًا ﴿٣﴾ ﴾ (سورة الإنسان: ١-٣)

- 76:1. Was there not a period of time when man was nothing worth mentioning?
- 76:2. Verily We have created man from a drop of mingled fluid, in order to test him. So We gave him hearing and sight.
- 76:3. Verily We have shown him the way, whether he is grateful or ungrateful.

In this soorah, Allah tells us of the beginning, middle and end of man's existence. He tells us that a long time passed – before man existed – when he was nothing and was not even mentioned.

Then when it was Allah's will to create man, He created his father Adam from clay, then He made his offspring ﴿from a drop

of mingled fluid» that is, an insignificant fluid that is regarded as off-putting

«in order to test him» thereby, to see whether he would pay attention to how he was in his initial state, or he would forget it and become arrogant.

Then Allah caused him to develop and created for him hidden and visible faculties, such as hearing, sight and all the other faculties that He perfected for him and made them sound, so that man could attain thereby that which is beneficial for him.

Then He sent the Messengers to him, and sent down the Books, and guided him to the path that leads to Him; He explained it and urged man to follow it, and told him of what he would have when he reaches Allah.

Then He told him of the path that leads to doom, warned him against it, and told him of what would happen to him if he followed it, and He tested him thereby.

So people are divided into two categories: those who are grateful for the blessings that Allah bestows upon them and do the duties that Allah has enjoined upon them; and those who are ungrateful for the blessings that Allah has bestowed upon them, both spiritual and worldly, so they reject them, disbelieve in their Lord, and follow the path that leads to doom.

Then Allah describes the two groups at the time of requital, as He says:



﴿إِنَّا أَعْتَدْنَا لِلْكَافِرِينَ سَلَاسِلًا وَأَغْلَلَآ وَسَعِيرًا ﴿٤﴾ إِنَّ الْأَبْرَارَ يَشْرَبُونَ  
مِنْ كَأْسٍ كَانَ مِزَاجُهَا كَافُورًا ﴿٥﴾ عَيْنًا يَشْرَبُ بِهَا عِبَادُ اللَّهِ يُفَجِّرُونَهَا تَفْجِيرًا ﴿٦﴾﴾

(سورة الإنسان: ٤-٦)

- 76:4. Verily We have prepared for the disbelievers chains, iron collars and a raging fire.
- 76:5. Verily the righteous will drink from a cup [of wine] mixed with camphor,
- 76:6. [drawn from] a spring from which the slaves of Allah will drink, making it flow wherever they wish.

That is, We have prepared and made ready for those who disbelieve in Allah, reject His Messengers and dare to commit sin ﴿chains﴾ in the fire of hell, as Allah (ﷻ) says elsewhere:

﴿Then bind him in a chain the length of which is seventy cubits.﴾  
(*al-Hāqqah* 69: 32)

﴿iron collars﴾ by means of which their hands are fastened to their necks

﴿and a raging fire﴾ that is, it will increase in flames, fuelled by their bodies;

﴿...as often as their skins are burnt through, We will replace them with fresh skins, so that they may continue to taste the punishment...﴾

(*an-Nisā'* 4: 56)

This punishment is ongoing and eternal; they will abide therein forever.

As for ﴿the righteous﴾, who are the ones whose hearts are pure because of what they contain of love of Allah and knowledge of Him, and because of their good manners, and because of their having purified themselves physically by using their faculties in doing righteous deeds,

Allah tells us that they ﴿will drink from a cup [of wine]﴾ that is, a delicious drink of wine ﴿mixed with camphor﴾ to cool it down and reduce the sharpness of its taste. This camphor will be extremely delicious, free of any contamination and unpalatability, as is the case with the camphor of this world, because whatever Allah tells us of that

which is in paradise of things that have earthly counterparts, they will be free of any of the problematic elements that they have in this world.

As Allah (ﷻ) tells us elsewhere:

«[They will be] amidst thornless lote-trees, and banana trees laden with fruit.» (al-Wâqi`ah 56: 28-29)

«...with pure spouses...» (Āl 'Imrân 3: 15)

«For them will be an abode of peace with their Lord...» (al-An`ām 6: 127)

«...[there will be] therein all that souls may desire and all that eyes may delight in...» (az-Zukhruf 43: 71)

«[drawn from] a spring from which the slaves of Allah will drink» that is, they will have no fear about that delicious cup from which they will drink ever running out, for it has a source that will never end; it comes from a spring that flows constantly, and the slaves of Allah will make it flow wherever and however they wish.

If they wish, they will be able to direct it towards beautiful gardens full of blossoms, or make it run between the palaces and adorned dwellings, or in any direction they want.



﴿يُوفُونَ بِالنَّذْرِ وَيَخَافُونَ يَوْمًا كَانَ شَرُّهُ مُسْتَطِيرًا ﴿٧﴾ وَيُطْعِمُونَ الطَّعَامَ عَلَى حُبِّهِ مِسْكِينًا وَيَتِيمًا  
وَأَسِيرًا ﴿٨﴾ إِنَّمَا نُطْعِمُكُمْ لِوَجْهِ اللَّهِ لَا نُرِيدُ مِنْكُمْ جَزَاءً وَلَا شُكْرًا ﴿٩﴾ إِنَّا نَخَافُ مِنْ رَبِّنَا يَوْمًا عَبُوسًا  
قَتَطِيرًا ﴿١٠﴾﴾ (سورة الإنسان: ٧-١٠)

- 76:7. They fulfil their vows and fear a day the evil of which will be widespread,  
76:8. and they give food, despite their love for it, to the needy, orphans and captives,  
76:9. [saying]: We feed you only for the sake of Allah; we seek of you neither recompense nor thanks.

76:10. Verily we fear from our Lord a grim and awful day.

Here Allah tells us about some of their deeds:

﴿They fulfil their vows﴾ that is, they fulfil what they commit themselves to for the sake of Allah.

If they fulfil vows, which are not obligatory upon them unless they take that upon themselves, it is more likely that they will fulfil their commitment to basic obligatory duties.

﴿and fear a day the evil of which will be widespread﴾ that is, it will spread and reach everywhere, so they fear that its evil may reach them, therefore they avoid everything that may lead to that.

﴿and they give food, despite their love for it﴾ that is, although they love wealth and food, they give precedence to love of Allah over love of themselves, and they try to give their food to those who are most deserving and most in need of it, ﴿the needy, orphans and captives﴾.

By spending and feeding others, they seek the pleasure of Allah (ﷻ), implicitly saying: ﴿We feed you only for the sake of Allah; we seek of you neither recompense nor thanks﴾ that is, we seek neither financial recompense nor verbal praise.

﴿Verily we fear from our Lord a grim﴾ that is, very hard and evil ﴿and awful﴾ that is, stressful and miserable ﴿day﴾.



﴿فوقنهم الله شر ذلك اليوم ولقنهم نضرة وسرورا﴾ ﴿١١﴾ ﴿وجزئهم بما صبروا جنة وحريرا﴾ ﴿١٢﴾  
 ﴿مُتَّكِئِينَ فِيهَا عَلَى الْأَرَائِكِ لَا يَرُونَ فِيهَا شمسًا وَلَا زَمْهَرِيرًا﴾ ﴿١٣﴾ (سورة الإنسان: ١١-١٣)

76:11. Therefore Allah will protect them from the evil of that day, and will bestow upon them radiance and joy,

76:12. and will reward them for their patience and steadfastness with paradise and garments of silk,



76:13. wherein they will recline on couches; they will feel neither scorching heat nor bitter cold.

«Therefore Allah will protect them from the evil of that day» so the greatest terror will not grieve them; and the angels will welcome them (saying): This is your day, that you were promised (21: 103).

«and will bestow upon them» that is, He will honour them and give them

«radiance» in their faces

«and joy» in their hearts, thus combining both outward and inward bliss.

«and will reward them for their patience and steadfastness» in obeying Allah, for they strove as much as they could; in avoiding disobedience towards Allah, so they refrained from sin; and in accepting the painful decrees of Allah, so they did not complain about them.

«with paradise» that contains all bliss and is free of all troubles and problems

«and garments of silk», as Allah (ﷻ) says elsewhere:

«...and their garments therein will be of silk.» (Fâṭir 35: 33)

Perhaps Allah singled out silk for mention because their outward dress will be indicative of the condition of the wearer.

«wherein they will recline on couches» – reclining means sitting comfortably, with ease and in a relaxed manner. The word translated here as «couches» refers to couches covered with adorned cloths.

«they will feel» in paradise «neither scorching heat» that would cause them harm «nor bitter cold». At all times they will be in shade, with no heat or cold, so that they may feel physical enjoyment with no pain or discomfort caused by heat or cold.



﴿وَدَائِبَةٌ عَلَيْهِمْ ظِلَالُهَا وَذُلَّتْ قُطُوفُهَا نَدِيلاً﴾ (سورة الإنسان: ١٤)

76:14. Its shady branches will come down low over them, and its clusters [of fruit] will hang within easy reach.

That is, its fruits will be near at hand for anyone who wants them, so that he may take them whether he is standing, sitting or lying on his side.



﴿وَيُطَافُ عَلَيْهِم بِتَيْنِيَةٍ مِّنْ فِضَّةٍ وَأَكْوَابٍ كَانَتْ فَوَارِيرًا﴾ (سورة الإنسان: ١٥-١٦)

76:15. Vessels of silver and goblets of crystal will be passed around among them,

76:16. crystal-clear, made of silver, filled to exact measure.

There will be passed around among the people of paradise by their servants ﴿Vessels of silver and goblets of crystal... crystal-clear, made of silver﴾ that is, they will be made of silver but they will be as clear as crystal. This is something most amazing, that something as dense and opaque as silver will be as clear as crystal because it is so pure.

﴿filled to exact measure﴾. They will be filled to the exact measure as desired by the people of paradise, the amount that will be most pleasing to them, so it will come to them exactly as they thought of it in their minds.



﴿وَسُقُونَ فِيهَا كَأْسًا كَانَ مِزَاجُهَا زَجْجِيلًا ﴿١٧﴾ عَيْنًا فِيهَا تُسَمَّى سَلْسَبِيلًا ﴿١٨﴾﴾ (سورة الإنسان:

(١٨-١٧)

76:17. Therein they will be given to drink a cup [of wine] mixed with ginger,

76:18. [drawn from] a spring therein called Salsabeel.<sup>31</sup>

«Therein» in paradise,  
 «they will be given to drink a cup» of wine and nectar  
 «mixed with ginger» to make its taste and scent good.  
 «[drawn from] a spring therein» in paradise  
 «called Salsabeel» it is called this because it is palatable, delicious  
 and wholesome.



﴿وَيَطُوفُ عَلَيْهِمْ وِلْدَانٌ مُّخَلَّدُونَ إِذَا رَأَوْنَهُمْ حَسِبْتَهُمْ لُؤْلُؤًا مَّنشُورًا ﴿١٩﴾ وَإِذَا رَأَيْتَ ثَمَّ رَأَيْتَ نَعِيمًا ﴿٢٠﴾ وَمَلَكًا كَبِيرًا ﴿٢١﴾﴾ (سورة الإنسان: ١٩-٢٠)

76:19. Immortal [servant] boys will circulate among them; if you saw them, you would think they were scattered pearls,

76:20. and if you were to look there [paradise], you would see bliss and a vast domain.

«Immortal [servant] boys», who are created in paradise to remain therein; they will never change or grow old, and they are very handsome

<sup>31</sup> The name Salsabeel comes from a root meaning soft or delicious, and refers to the palatability of the drink.

﴿will circulate among them﴾ that is, among the people of paradise, with their food and drink, to serve them.

﴿if you saw them﴾ spreading out to serve the people, ﴿you would think﴾, because of their beauty, that ﴿they were scattered pearls﴾. This is part of the pleasure of the people of paradise, that their servants will be immortal boys who are a pleasure to look at. They will enter their houses in complete safety, and will bring whatever they ask for and want.

﴿and if you were to look there [paradise]﴾ and you observed the bliss in which they live,

﴿you would see bliss and a vast domain﴾. You would see that one of them possesses palaces, dwellings and chambers that are adorned and decorated in a manner that can barely be described. He will have blooming gardens, delicious fruits hanging within easy reach, flowing rivers, amazing gardens, and birds that sing in an enchanting manner, such as moves the heart and brings joy to the soul. He will have wives who are extremely beautiful and kind, combining inner and outer beauty, such as fills the heart with joy and brings great pleasure and delight.

Around him will be immortal boys and eternal servants, bringing ease and comfort; thus they will enjoy a life of complete pleasure and perfect joy.

Over and above all that will be the greatest joy of seeing the Most Merciful Lord, hearing His words, delighting in closeness to Him and rejoicing in attaining His pleasure and eternal life that constantly increases in bliss at every moment.

Glory be to the Sovereign Lord, the clear Truth, Whose stores never run out and Whose generosity never decreases. Just as there is no end to His attributes, there is no end to His kindness and generosity.



﴿عَلَيْهِمْ ثِيَابٌ سُنْدُسٌ خُضْرٌ وَإِسْتَبْرَقٌ وَحُلُوعًا أَسَاوِرَ مِنْ فِضَّةٍ وَسَقَمَهُمْ رَبُّهُمْ شَرَابًا طَهُورًا﴾

﴿٦﴾ (سورة الإنسان: ٢١)

76:21. They will wear green garments of fine silk and heavy brocade, and will be adorned with bracelets of silver, and their Lord will give them to drink a pure beverage.

﴿They will wear green garments of fine silk and heavy brocade﴾ that is, they will be covered in green garments of fine silk and heavy brocade, which are the finest types of silk.

﴿and will be adorned with bracelets of silver﴾ that is, they will wear bracelets of silver on their arms, both males and females. This is a promise that Allah has made to them, and His promise will come to pass, because no one is truer in speech or in word than Him.

﴿and their Lord will give them to drink a pure beverage﴾ that is, one in which there is no impurity or contamination; it will cleanse their hearts of all hurt and pain.



﴿إِنَّ هَذَا كَانَ لَكُمْ جَزَاءً وَكَانَ سَعْيَكُمْ مَشْكُورًا﴾ (سورة الإنسان: ٢٢)

76:22. [It will be said to them:] This is your reward, for your endeavours are appreciated.

﴿[It will be said to them:] This is your reward﴾ that is, this great reward and beautiful gift is yours, for what you sent on ahead of good deeds

﴿for your endeavours are appreciated﴾ that is, for a little effort Allah has granted you eternal bliss that cannot be enumerated.



﴿إِنَّا نَحْنُ نَزَّلْنَا عَلَيْكَ الْقُرْآنَ تَنْزِيلًا﴾ (سورة الإنسان: ٢٣)

76:23. Verily, it is We Who have sent down the Qur'an to you piecemeal.

Having mentioned the bliss of paradise, Allah (ﷻ) now says, ﴿Verily, it is We Who have sent down the Qur'an to you piecemeal﴾ which contains a promise and a warning, and an explanation of all that people need to know.

It contains instructions to comply with Allah's commands and laws in the most perfect manner, to strive to implement them, and to be patient and steadfast in doing so. Hence Allah says:



﴿فَاصْبِرْ لِحُكْمِ رَبِّكَ وَلَا تَطِعْ مِنْهُمْ ءَاثِمًا أَوْ كَفُورًا﴾ (سورة الإنسان: ٢٤)

76:24. So be patient with the decree of your Lord, and do not yield to any sinner or disbeliever among them.

That is, be patient in accepting the decree of Allah without complaining about it, and in accepting His religious rulings, and comply with them, and do not let any obstacle prevent you from doing so.

﴿and do not yield﴾ to anyone among the stubborn, who want to bar you from His path  
 ﴿to any sinner﴾ that is, one who commits sin and does acts of disobedience  
 ﴿or disbeliever﴾. For yielding to the disbelievers, evildoers and mischief-makers will inevitably have to do with sin, for they do not enjoin anything but what they themselves desire.



﴿وَأَذْكُرْ اسْمَ رَبِّكَ بُكْرَةً وَأَصِيلاً ﴿٢٥﴾ وَمِنَ اللَّيْلِ فَاسْجُدْ لَهُ، وَسَبِّحْهُ لَيْلًا طَوِيلًا﴾

﴿٢٦﴾ (سورة الإنسان: ٢٥-٢٦)

- 76:25. And remember the name of your Lord morning and afternoon,  
76:26. and during the night prostrate to Him, and glorify Him a long part of the night.

Because patience would help him to worship Allah and remember Him a great deal, Allah enjoined that upon him and said: ﴿And remember the name of your Lord morning and afternoon﴾ that is, at the beginning and end of the day, which includes the obligatory prayers and what accompanies them of supererogatory prayers, as well as dhikr (remembering Allah), glorifying Allah, proclaiming His oneness and magnifying Him at those times.

﴿and during the night prostrate to Him﴾ that is, prostrate to Him a great deal, and that can only be done by offering a lot of prayers. ﴿and glorify Him a long part of the night﴾. We have seen above specific mention of the length of time which is referred to here in general terms:

﴿O you who are enwrapped [in garments], stand up in prayer throughout the night, except a little.﴾ (al-Muzzammil 73: 1-2)



﴿إِنَّ هَذِهِ أُمَّمَاتٌ يَحِبُّونَ الْعَاجِلَةَ وَيَذُرُونَ وَرَاءَهُمْ يَوْمًا ثَقِيلًا ﴿٢٧﴾﴾ (سورة الإنسان: ٢٧)

- 76:27. Verily these [disbelievers] love this present life and pay no heed to a day that will be arduous.

«Verily these [disbelievers]» who reject you, O Messenger, after you explained the revelations to them and after they received promises and warnings, yet they did not benefit from that at all; rather they continued to give precedence to «(this present life)» and remained content with it.

«(and)» they «(pay no heed)» that is, they fail to strive and they neglect

«(a day that will be arduous)» namely the Day of Resurrection, the length of which is fifty thousand years according to your reckoning. Allah (ﷻ) says elsewhere:

«... The disbelievers will say: This will be a hard day!» (al-Qamar 54: 8)

So it is as if they were only created for this world, to settle in it.

Then Allah gives them rational evidence for the resurrection, which is the evidence of their initial creation:



﴿مَنْ خَلَقْتَهُمْ وَشَدَدْنَا أَسْرَهُمْ وَإِذَا شِئْنَا بَدَلْنَا أَمْثَلَهُمْ تَبْدِيلًا﴾ (سورة

الإنسان: ٢٨)

76:28. It is We Who created them and made them strong. If We so willed, We could replace them completely with others like them.

«(It is We Who created them)» from nothing  
 «(and made them strong)» that is, We made them strong and perfected their creation, with sinews, veins, arteries and visible and hidden strengths, until their bodies were perfected and completed, and they were able to do anything they wanted. The One Who created them in this manner is able to recreate them after their death in order to requite them, and it is not appropriate that the One Who caused them to pass through these stages would leave them unchecked.



with no commands or prohibitions, no reward or punishment. Hence He says:

﴿If We so willed, We could replace them completely with others like them﴾ that is, we could resurrect them in a different form, or recreate them exactly.



﴿إِنَّ هَذِهِ تَذْكِرَةٌ ۖ فَمَنْ شَاءَ اتَّخَذْ إِلَىٰ رَبِّهِ سَبِيلًا ﴿٢٩﴾ وَمَا نَشَاءُ وَلَا أَنْ يُشَاءَ اللَّهُ ۗ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا ﴿٣٠﴾ يُدْخِلُ مَنْ يَشَاءُ فِي رَحْمَتِهِ ۗ وَالظَّالِمِينَ أَعَدَّ لَهُمْ عَذَابًا أَلِيمًا ﴿٣١﴾﴾ (سورة الإنسان: ٢٩-٣١)

- 76:29. Verily this is a reminder; so let him who will, start his journey towards his Lord.
- 76:30. But you cannot will it unless Allah so wills. Verily Allah is All-Knowing, Most Wise.
- 76:31. He admits whomever He wills to His mercy, and for the wrongdoers He has prepared a painful punishment.

﴿Verily this is a reminder﴾ that is, to remind the believer so that he may benefit from what it contains of warnings and encouragement. ﴿so let him who will, start his journey towards his Lord﴾ that is, let him follow a path that leads to Him, for Allah explains the truth and guidance, then He gives people the choice between following that guidance or turning away from it, whilst establishing proof against them.

﴿But you cannot will it unless Allah so wills﴾ for Allah's will is always done.

﴿Verily Allah is All-Knowing, Most Wise﴾; He is possessed of great wisdom with regard to those whom He guides and those whom He leaves to stray.

«He admits whomever He wills to His mercy» so He bestows His care upon him and guides him to the means and paths that lead to bliss. «and for the wrongdoers» who choose doom over guidance «He has prepared a painful punishment» because of their wrongdoing and transgression.

This is the end of the commentary on Soorat al-Insân.  
All praise and thanks are for Allah, and may the blessings and peace of Allah be upon Prophet Muhammad (ﷺ), his family, and his Companions abundantly until the Day of Judgement.



77.

## Soorat al-Mursalât

(Makki)



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the name of Allah,  
the Most Gracious, the Most Merciful*



﴿وَالْمُرْسَلَاتِ عُرْفًا ﴿١﴾ فَأَلْخِصْنَ عَصْفًا ﴿٢﴾ وَالنَّشِيرَاتِ تَشْرًا ﴿٣﴾ فَأَلْفِرَقَتِ فَرَقًا ﴿٤﴾  
فَاللُّغَيْتِ ذِكْرًا ﴿٥﴾ عَذْرًا أَوْ تَنْذَرًا ﴿٦﴾ إِنَّمَا تُوعَدُونَ لَوَاقِعٌ ﴿٧﴾ فَإِذَا النُّجُومُ طُمِسَتْ ﴿٨﴾  
وَإِذَا السَّمَاءُ فُرِجَتْ ﴿٩﴾ وَإِذَا الْجِبَالُ سُيِّفَتْ ﴿١٠﴾ وَإِذَا الرَّسُلُ أُنْفَتْ ﴿١١﴾ لِأَيِّ يَوْمٍ أُخِّلَتْ ﴿١٢﴾  
لِيَوْمِ الْفَصْلِ ﴿١٣﴾ وَمَا أَدْرَاكَ مَا يَوْمَ الْفَصْلِ ﴿١٤﴾ وَبَلْ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿١٥﴾ ﴿ (سورة

المرسلات: ١-١٥)

- 77:1. By those sent forth with beneficence,
- 77:2. and those that strike violently;
- 77:3. by those who scatter far and wide,
- 77:4. and those [angels] who bring criterion;
- 77:5. by those who deliver a reminder,
- 77:6. leaving no excuse and giving warning –
- 77:7. what you are promised will surely come to pass.
- 77:8. So when the stars are extinguished,

- 77:9. and when the sky is torn apart,  
 77:10. and when the mountains are scattered like dust,  
 77:11. and when the Messengers are summoned,  
 77:12. until what day have these events been deferred?  
 77:13. Until the Day of Judgement.  
 77:14. And how could you know what the Day of Judgement is?  
 77:15. Woe that day to the deniers!

Here Allah (ﷻ) attests to the resurrection and requital for deeds by means of an oath, swearing by ﴿those sent forth with beneficence﴾, namely the angels whom Allah (ﷻ) sends to carry out His decrees and control the universe, and to convey His religious decree by bringing His revelation to His Messengers.

﴿with beneficence﴾ – this describes those who are sent forth. What is meant is that they are sent forth with what is right, with wisdom and with that which is in people's best interests; they are not sent with anything bad or in vain.

﴿and those that strike violently﴾ – this also refers to the angels whom Allah (ﷻ) sends and whom He describes as hastening to do as He commands, quickly carrying out His commands like a strong wind.

This may also refer to powerful winds that have strong gusts.

﴿by those who scatter far and wide﴾ it may be that this refers to the angels who scatter what they are meant to scatter. The word translated as ﴿scatter﴾ may also mean revive, in which case it may refer to the clouds by means of which Allah revives the earth and brings it back to life after its death.

﴿by those who deliver a reminder﴾ – this refers to the angels who bring down the most sublime of commands, namely the reminder (revelation) by means of which Allah bestows mercy upon His slaves

and reminds them of that which will benefit them and is in their best interests; those angels bring it down to the Messengers.

﴿leaving no excuse and giving warning﴾ to people; they warn people of what lies ahead of frightening things and leave them no excuse, so that they will have no argument before Allah.

﴿what you are promised﴾ of the resurrection and requital for deeds ﴿will surely come to pass﴾ that is, it is inevitable, beyond any shadow of a doubt.

When it comes to pass, there will be changes in the universe and immense horror that will be extremely alarming and will cause great distress. The stars will be extinguished; that is, they will be scattered and moved from their places. The mountains will be blown away and will become like scattered dust, and they and the earth will become a smooth, levelled plain, in which you will see no depression or elevation.

That day is the day on which the Messengers will be summoned, the day until which judgement between them and their nations is deferred. Hence Allah says:

﴿until what day have these events been deferred?﴾ This appears in the form of a question in order to highlight the gravity and seriousness of the matter.

Then Allah answers that question by saying: ﴿Until the Day of Judgement﴾ between all creatures, between one and another, and the day of reckoning for each of them individually.

Then He warns those who deny in that day: ﴿Woe that day to the deniers!﴾ That is, how great will be their loss, how severe their punishment and how terrible their end. Allah told them of it and swore to them that it would surely come, but they did not believe Him; therefore they will deserve the severe punishment.



﴿الَّذِينَ هَلَكَ الْأَوَّلِينَ ﴿١٦﴾ ثُمَّ نَتَّبِعُهُمُ الْآخِرِينَ ﴿١٧﴾ كَذَلِكَ نَفْعَلُ بِالْمُجْرِمِينَ ﴿١٨﴾ وَيْلٌ ﴿١٩﴾ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿٢٠﴾﴾ (سورة المرسلات: ١٦-١٩)

- 77:16. Did We not destroy the earlier [disbelieving] nations?  
 77:17. And We will do likewise to later ones.  
 77:18. Thus We deal with the evildoers.  
 77:19. Woe that day to the deniers!

﴿Did We not destroy the earlier [disbelieving] nations?﴾ That is, did We not destroy the earlier disbelievers? And We will follow that with the destruction of those among the later nations who disbelieve. This is His way of dealing with the earlier and later generations; every evildoer is inevitably punished. So why do they not learn from what they see and hear?

﴿Woe that day to the deniers﴾ who denied the truth after they saw the clear signs and exemplary punishments.



﴿الَّذِينَ هَلَكَ الْأَوَّلِينَ ﴿١٦﴾ ثُمَّ نَتَّبِعُهُمُ الْآخِرِينَ ﴿١٧﴾ كَذَلِكَ نَفْعَلُ بِالْمُجْرِمِينَ ﴿١٨﴾ وَيْلٌ ﴿١٩﴾ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿٢٠﴾﴾ (سورة المرسلات: ٢٠-٢٤)

- 77:20. Did We not create you from an insignificant fluid,  
 77:21. which We placed in a safe repository  
 77:22. for an appointed term?  
 77:23. For We are able to do this; how excellent is Our power!  
 77:24. Woe that day to the deniers!

That is, did We not create you, O humans, ﴿from an insignificant fluid﴾ that is, one that is regarded as very base, that originates from between the backbone and the ribs, until Allah places it in ﴿a safe repository﴾, namely the womb, where it settles and grows ﴿for an appointed term﴾ and a set length of time.

﴿For We are able to do this﴾ and We care for that foetus in those layers of darkness, transforming it from a drop of semen to a clinging clot to a lump of flesh, until Allah makes it a fully developed body, then He breathes the soul into it; and some of them die before that.

﴿how excellent is Our power﴾ that operates in accordance with His wisdom.

﴿Woe that day to the deniers﴾ who deny the truth after Allah has explained the signs to them and shown them lessons and clear proof.



﴿أَلَمْ نَجْعَلِ الْأَرْضَ كِفَاتًا ﴿٢٥﴾ أَحْيَاءَ وَأَمْوَاتًا ﴿٢٦﴾ وَجَعَلْنَا فِيهَا رُؤُوسَ شَمَخَاتٍ وَأَسْقَيْنَاكُمْ مَاءً فُرَاتًا ﴿٢٧﴾ وَنِيلَ يَوْمِذٍ لِّلْمُكَذِّبِينَ ﴿٢٨﴾﴾ (سورة المرسلات: ٢٥-٢٨)

77:25. Have We not made the earth a receptacle

77:26. for the living and the dead,

77:27. and set therein lofty mountains standing firm, and given you fresh water to drink?

77:28. Woe that day to the deniers!

That is, have We not blessed you and bestowed favours upon you by subjugating the earth in your best interests. Therefore We made it ﴿a receptacle﴾ for you, ﴿for the living﴾ in houses ﴿and the dead﴾ in graves. As houses and palaces are among the blessings that Allah has bestowed upon His slaves, graves are, in like

manner, a mercy to them and a covering for them, lest their bodies be exposed to wild animals and the like.

﴿and set therein lofty mountains standing firm﴾ that is, mountains that make the earth firm, lest it shake with its people. Allah has made it steady by means of high mountains that stand firm.

﴿and given you fresh water to drink﴾ that is, water that is sweet and palatable. Allah (ﷻ) says elsewhere:

﴿Have you thought about the water that you drink? Is it you who bring it down from the clouds, or is it We Who send it down? If We so willed, We could make it salty and bitter. Why then do you not give thanks?﴾ (al-Wāqī'ah 56: 68-70)

﴿Woe that day to the deniers﴾ who, despite all that Allah has shown them of blessings that are bestowed by Allah alone, for which He singled them out, responded with denial and rejection.



﴿أَنْظِلُّوْا إِلَيْ مَا كُنْتُمْ بِهِ تُكْذِبُوْنَ ﴿٢٩﴾ أَنْظِلُّوْا إِلَى ظِلِّ ذِي ثَلَاثِ شُعَبٍ ﴿٣٠﴾ لَا ظَلِيلٍ وَلَا يُغْنِي مِنَ الْهَبِّ ﴿٣١﴾ إِنَّهَا تَرْمِي بِشَرَرٍ كَالْقَصْرِ ﴿٣٢﴾ كَأَنَّهُ جِمَالَتٌ صُفْرٌ ﴿٣٣﴾ وَيْلٌ لِّبَوْمِيذٍ ﴿٣٤﴾ لِلْمُكَذِّبِيْنَ ﴿٣٥﴾﴾ (سورة المرسلات: ٢٩-٣٤)

- 77:29. [It will be said to them:] Proceed to that which you used to deny;  
 77:30. proceed to a shadow [of smoke] ascending in three columns,  
 77:31. that offers no shade or protection from the flames.  
 77:32. Verily it [hell] throws out sparks as big as castles,  
 77:33. as if they were a herd of tawny camels.  
 77:34. Woe that day to the deniers!

This is part of the fate that has been prepared for the evildoers and deniers. It will be said to them on the Day of Resurrection:



﴿Proceed to that which you used to deny﴾.

Then Allah explains that by saying: ﴿proceed to a shadow [of smoke] ascending in three columns﴾ that is, proceed to a shadow of the fire of hell, which will separate into three columns; it will have pieces of fire thrown into it, running through it and uniting with it.

﴿that offers no shade﴾ that is, that shadow will offer no comfort and bring no ease

﴿or protection from the flames﴾ that is, that shadow will offer no protection from the flames; rather flames will surround people on all sides, right and left. This is like the verses in which Allah (ﷻ) says:

﴿They will have layers of fire above them and beneath them...﴾

(az-Zumar 39: 16)

– and:

﴿They will have a bed of hellfire and over them will be coverings [of fire]. Thus We requite the wrongdoers.﴾ (al-A'raf 7: 41)

Then Allah mentions the great size of the sparks of hell, which is indicative of its huge size, terrible nature and horrifying appearance:

﴿Verily it [hell] throws out sparks as big as castles, as if they were a herd of tawny camels﴾. The word translated here as «tawny» refers to a black colour with a hint of yellow. This indicates that the flames, coals and sparks of hell are dark, and that it is black, terrible in appearance and extremely hot. We ask Allah to keep us safe from it and from the deeds that would bring us close to it.

﴿Woe that day to the deniers!﴾



﴿هَذَا يَوْمٌ لَا يَنْطِقُونَ ﴿٣٥﴾ وَلَا يُؤْذَنُ لَهُمْ فَيَعْتَدُونَ ﴿٣٦﴾ وَيَلْ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ﴿٣٧﴾ هَذَا يَوْمٌ الْفَصْلِ جَمَعْتُمْ وَّالْأُولَىٰ ﴿٣٨﴾ فَإِن كَانَ لَكُم كَيْدٌ فَكِيدُوا ﴿٣٩﴾ وَيَلْ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ﴾

(سورة المرسلات: ٣٥-٤٠) ﴿٤٠﴾

- 77:35. This is a day on which they will not speak,  
 77:36. nor will they be permitted to offer excuses.  
 77:37. Woe that day to the deniers!  
 77:38. [It will be said to them:] This is the Day of Judgement. You have  
 been gathered together with those of old.  
 77:39. So if you have any stratagem, try to outwit Me!  
 77:40. Woe that day to the deniers!

«This is a day on which they will not speak» that is, this is a momentous day that is difficult for the deniers; they will not speak on that day out of intense fear and dread.

«nor will they be permitted to offer excuses» that is, their excuses will not be accepted from them even if they offer them.

«On that day, no excuse will benefit those who did wrong, nor will they be allowed to make amends.» (*ar-Room 30: 57*)

«[It will be said to them:] This is the Day of Judgement. You have been gathered together with those of old» so that We may pass judgement among you and judge between all people.

«So if you have any stratagem» by which you can escape My dominion and be safe from My punishment,  
 «try to outwit Me!» But you have no power or authority. This is like the verse in which Allah (ﷻ) says:

«O jinn and humans, if you are able to pass beyond the confines of the heavens and the earth, then do so. But you cannot pass beyond them unless you have power.» (*ar-Rahmān 55: 33*)

On that day, all efforts of the wrongdoers will be to no avail, and their stratagems and schemes will fail; they will submit to the punishment of Allah and it will become clear to them that they were lying in their denial. «Woe that day to the deniers!»



﴿إِنَّ الْمُتَّقِينَ فِي ظِلِّلٍ وَعُيُونٍ ﴿٤١﴾ وَفَوَاكِهٍ مَّمَّا يَشْتَهُونَ ﴿٤٢﴾ كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا كُنتُمْ تَعْمَلُونَ ﴿٤٣﴾ إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴿٤٤﴾ وَيَلُومُ الَّذِينَ كَفَرُوا ﴿٤٥﴾﴾ (سورة المرسلات:

(٤٥-٤١)

- 77:41. Verily the righteous will be amidst shade and springs,  
 77:42. and will have any fruits that they may desire.  
 77:43. [It will be said to them:] Eat and drink with enjoyment, as a reward for your deeds.  
 77:44. Thus do We reward those who do good.  
 77:45. Woe that day to the deniers!

Having mentioned the punishment of the disbelievers, Allah now mentions the reward of those who did good:

﴿Verily the righteous﴾ who did not deny the truth and who were believers in word and deed. They cannot be like that unless they do that which is obligatory and refrain from that which is prohibited. ﴿will be amidst shade﴾ that is, with a lot of various, elegant beautiful trees ﴿and springs﴾ flowing freely, of wine mixed with ginger, nectar, and so on.

﴿and will have any fruits that they may desire﴾, of the best and most wholesome types of fruits. And it will be said to them: ﴿Eat and drink﴾ of delicious food and drink ﴿with enjoyment﴾ that is, without any kind of trouble to spoil it.

Enjoyment cannot be complete unless the food and drink is free of all faults and defects, and until one is certain that it will never end and never cease.

﴿as a reward for your deeds﴾ for your deeds are the reason that brought you to this eternal bliss.

This is for everyone who did well in worshipping Allah and treated the slaves of Allah kindly. Hence He says: ﴿Thus do We reward those who do good. Woe that day to the deniers!﴾ If nothing resulted from that woe except being deprived of this blessing, that would be sufficient deprivation and loss.



﴿كُلُوا وَتَمَتَّعُوا قَلِيلًا إِنَّكُمْ تُجْرِمُونَ﴾ (٤٦) ﴿وَبَلَّغْ يَوْمَئِذٍ لِلْمُكَذِّبِينَ﴾ (٤٧) ﴿وَإِذَا قِيلَ لَهُمُ ارْكَعُوا لَا يَرْكَعُونَ﴾ (٤٨) ﴿وَبَلَّغْ يَوْمَئِذٍ لِلْمُكَذِّبِينَ﴾ (٤٩) ﴿فَبِأَيِّ حَدِيثٍ بَعْدَهُ يُؤْمِنُونَ﴾ (٥٠)

(سورة المرسلات: ٤٦-٥٠)

- 77:46. Eat and enjoy yourselves for a little while, evildoers that you are!
- 77:47. Woe that day to the deniers!
- 77:48. When it is said to them: Bow [in prayer], they do not bow.
- 77:49. Woe that day to the deniers!
- 77:50. In what message after this [Qur'an] will they then believe?

This is a threat and a warning to the deniers that even if they eat, drink and enjoy the pleasures in this world, but they neglect acts of worship, they are evildoers who deserve the punishment of evildoers. So their pleasures will cease and they will suffer the consequences.

Part of their evil-doing is that when they were enjoined to pray, which is one of the noblest acts of worship, and it was said to them ﴿Bow [in prayer]﴾, they refused to do so. What evil-doing can be worse than this? What denial can be greater than this?

﴿Woe that day to the deniers!﴾ Part of that woe is that the door of divine help and guidance is closed to them and they are deprived of all good. If they reject this holy Qur'an, which is of the highest level

of credibility and certainty, then ﴿In what message after this [Qur'an] will they then believe?﴾ Will they believe in falsehood on which no specious argument can be based, let alone any sound evidence? Or will they believe in the words of every lying polytheist and blatant sinner?

There can be nothing after clear light except deep darkness, and nothing after truth, to the credibility of which all proof and evidence testify, except blatant lies and clear fabrication, that are not appropriate for anyone except one who is in harmony with them.

May they perish – how blind they are, and how lost and doomed they are!

We ask Allah to pardon us and grant us well-being.

This is the end of the commentary on Soorat al-Mursalât.

All praise and thanks are for Allah, and may the blessings and peace of Allah be upon Prophet Muhammad (ﷺ), his family, and his Companions abundantly until the Day of Judgement.

